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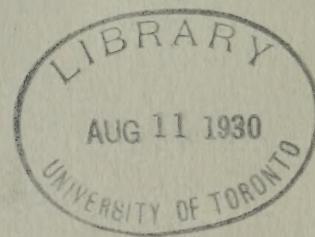
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THE SPEECHES OF ELIHU  
A STUDY OF JOB XXXII-XXXVII

BY  
WILLIAM EWART STAPLES

*A Thesis submitted in conformity with the requirements for the degree of  
Doctor of Philosophy in the University of Toronto*

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## THE SPEECHES OF ELIHU

### PREFACE

For sake of convenience I have divided this dissertation into three parts. Part I is taken up with a general discussion of the problems involved. Part II is a translation of the revised text. Part III includes a revised Hebrew text, with philological and literary notes pertaining to it.

I wish to take this opportunity of acknowledging my indebtedness to the members of the staff of the Department of Oriental Languages of the University of Toronto, and also to Dr. Albright of the American School of Oriental Research in Jerusalem, for their many helpful suggestions. I am, however, especially indebted to Dean McLaughlin of Victoria College, whose unfailing sympathy has made my years of study under him a great privilege.

W. E. STAPLES

Toronto, June, 1924.



## THE SPEECHES OF ELIHU

### PART I

The Book of Job comes to us from the hand of its author, or authors, in distinct and readily recognized parts: the prologue, chapters 1-2; the dialogue, chapters 3-31, with the exception of chapter 28, the relation of which to the rest of the book is problematical; the Elihu speeches, 38-40: 14; 42: 1-6; the Behemoth and Leviathan poems, 40: 15-41; and the Epilogue, 42: 7-17.

Whether or not all, or most, of these parts were included in the original book has been much debated. It is now all but universally acknowledged that the Leviathan poem is an addition. The descriptive passages in chapters 38 and 39 are short and brilliant, while those in the Leviathan poem are long and heavy. The multiplicity of questions, so noticeable in the Jahweh speeches, is lacking, and the whole impression made upon the reader is quite different.

Dr. Driver<sup>1</sup> considers that the chief aim of the book is negative. The author's aim, he thinks, was to controvert the dominant theory that all suffering is derived from antecedent sin. A secondary purpose, which was positive, is found in the prologue, to show that affliction is sent upon the righteous to test their integrity.

Cornill<sup>2</sup> seems to take the prologue and the epilogue merely as a setting for the drama, and looks for a solution of the problem in the dialogue. Since no satisfactory solution is found in chapters 3-31, and since Job wished for a meeting with Jahweh, the poet gave him the opportunity, but not as Job wished. It would have been below the dignity of Jahweh to enter into a direct parley with mere

<sup>1</sup>S. R. Driver, *Introduction to the Literature of the Old Testament* (Scribner, New York, 1914), p. 409.

<sup>2</sup>C. H. Cornill, *Introduction to the Canonical Books of the Old Testament*, translated by G. H. Box, (Williams & Norgate, London, 1907), p. 425

man. To Cornill, therefore, Jahweh's addition to the argument is simply a statement of the exaltation of God above man, and of the profound wisdom of God in comparison to the ignorance of man. He thinks that the Elihu Speeches represent the author's own solution of the problem, and were interpolated before the Jahweh Speeches, out of deference to Jahweh, by the author himself.

Gray<sup>1</sup> thinks that the author had no real solution to the problem but that contained in the Jahweh speeches. The chief purpose of the book was to vindicate Job, and condemn the friends, which is done in the dialogue. Peake<sup>2</sup> believes the story of Job to be something of an autobiography. The author had found no solution of the question at hand, but, in humble submission to God's inscrutable wisdom, and in a profounder sense of fellowship with Him, he had escaped into the region of unclouded trust.

Duhm<sup>3</sup> takes it as a controversy against the time-honoured belief that God rewards the good and punishes the evil.

My own opinion is that the author had at hand an old folk-tale dealing with the problem of suffering. The scene of the tale was set alternately in Earth and Heaven. The question of man's sincerity toward God was raised, and the Satan set himself to prove that man served Jahweh only for the material gains involved. The first test was a failure, due, according to the Satan, to the fact that man might suffer from the loss of material wealth without losing faith, but that he would surely revile God if his own person were touched. The second test was therefore applied, and Job came through his afflictions triumphant. "Shall we receive good from God, and shall we not receive evil?" The Satan had been proved wrong, Job was still a righteous man, and Jahweh reimbursed him for his afflictions.

<sup>1</sup>S. R. Driver and G. B. Gray, *Job (International Critical Commentary)*, (T. & T. Clark, Edinburgh, 1921), p. 32.

<sup>2</sup>A. S. Peake, *Century Bible, "Job"*, (T. C. & E. C. Jack, Edinburgh, 1905), Introduction.

<sup>3</sup>B. Duhm, *Das Buch Hiob*, erklärt in Marti's Kurzer Handcommentar zum A. T., 1897.

Some discussion has arisen concerning the authenticity of the epilogue, especially verses 10-17. The main part of the story, however, reads as a unit. The chief difficulty lies in the differences implied in verses 42: 10 and 13. In verse 10 Job receives double for his losses, and in verse 13 we are told that he received only seven sons and three daughters, the same number as in the beginning. The question arises, why not fourteen sons and six daughters? One explanation is that the author believed in a life after death, and hence his first seven were not really lost, so that in receiving ten more, he had really received double. This would necessitate a very late date of writing. The style, however, and the vocabulary do not substantiate this. It must rather be supposed that the author differentiated between children and cattle, that he held the children to be such a personal and individual acquisition that their loss could not be made good by the mere doubling of their numbers. Numbers of cattle and acres may count, but not so one's own family. The author, here, shows a very fine distinction.

Certain idioms appearing in both the prologue and the epilogue seem to substantiate a unity of authorship.

WORD	MEANING	EPILOGUE	PROLOGUE
בְּ	against	42: 7, 7	2: 3
בְּעֵד	on behalf of	42: 8, 10	2: 4, 4
כָּל־אֲשֶׁר	all that he hath	42: 10	1: 10, 11, 12, 12, 4
לְקַח	take to himself	42: 8	2: 8
נָתַן	attribute or give	42: 11, 15	1: 22
אֶבְלָעַם	eat with	42: 11	1: 4

This story gave the author his *dramatis personae*, his plot, and the solution of the problem. It has been repeatedly stated that the author must have had some solution for the problem before he wrote, or he would not have written. The remainder of the book does not give the solution. Here then is the place to look for it. He looked upon suffering as a testing of fidelity to God. And the purpose of the exposition was to encourage the people who, although they believed

themselves to be righteous, were afflicted, while the heathen people about them were in prosperity.

Such ideas as that of the prologue were not uncommon among the wise men of Israel in exilic and post-exilic times. Certain Psalms were written to explain this apparent breach of the law of retribution. In Psalm 73 God makes trial of the righteous by showing them the prosperity of the wicked? But faith is triumphant. Psalms 37 and 49 hint also at this idea.

The same tendency of thought is found in Psalms 105-107. The history of the nation is reviewed. Jahweh repeatedly puts temptations in the way of the people to test them; sometimes they are triumphant, but more often they fail. Of these, Psalm 105 is the most explicit. A famine was sent upon the early fathers as a test of their fidelity. Joseph was severely tried, and proved true. The net result of the trial was of lasting benefit to the race. A similar idea is present in Deutero-Isaiah. The author looks upon the people who retain their faith through all the trials as the nucleus of a community which was to save the entire world.

These few instances show that there was a theory in existence among the people, at the time of the exile and after, which explained suffering as a means by which Jahweh tested the people. The purpose of the book of Job must have been the same as that of these Psalms. Hence we conclude that the author's aim was to encourage his afflicted brothers, by showing them that the trials they were undergoing were due, not so much to their short-comings, as to Jahweh, who would recompense them many times over if they proved true to the test.

In the dialogue we have the process of testing in progress. We have a grievously afflicted man, fully conscious of his own integrity, goaded to desperation by men who posed as his friends. There could be no trial more acute to a man's mind than that pictured in the dialogue. These four men, of course, are assumed to know nothing of the prologue, and three of them have mustered up the theological lore of the ages and hurled it at the fourth to prove his great guilt.

Through it all Job persists in his questioning, seeking for a true solution, but in vain. In chapters 14 and 19, he expresses longing hopes (not convictions) that in some way God will reveal to him, even after death (for he had given up hope of recovery), his vindication, that if only for a brief moment he will be fully conscious that God recognizes his fidelity to Him.

From chapter 25 to chapter 28 there is great confusion in the text, but in this section the dialogue ends, and the friends are put to silence. Chapters 29-31 reveal Job triumphant. He reviews the progress of his life, first mentioning his past prosperity and his philanthropy. He then describes his present affliction. "Chapter 31," says Driver, "contains the portrait of a character, instinct with nobility, and delicacy of feeling, which not only repudiates any overt act of violence, or wrongdoing, but also disowns all secret impulses of impure or dishonourable conduct."

The testing is completed. Why continue the story further? Only the reward for good behaviour is required. This we have in the epilogue, the last chapter of the old folk-tale.

This theory, which I have adopted, necessitates rather severe excisions. The speeches of Elihu are commonly looked upon as an interpolation, hence I will deal with them last. The Jahweh speeches, however, are generally included in the original book.

Driver claims that the speeches of Jahweh were necessary to bring Job back to the right frame of mind toward Jahweh. According to chapter 31, Job was already in harmony with God, and in 42:7 Jahweh recognizes it.

It must be admitted that McFadyen<sup>1</sup> is right in saying that the Jahweh speech is expressly said to be an answer to Job. But we could say the same thing of the Elihu speech. Both were answers to Job, but both were probably by another hand, or other hands, than that of the dialogue.

Cornill argues that the Jahweh Speech is a natural expectation from the earlier part of the poem, in order to

<sup>1</sup>*The Problem of Pain*. (James Clarke & Co., London, Second Edition), p. 209.

vindicate Job. But Job could surely expect no further vindication than that expressed in the epilogue.

Gray adds the further argument, that according to 42:7, a speech by Jahweh is presupposed. The verse reads, "And it came to pass after Jahweh had spoken these words to Job, Jahweh said to Eliphaz the Temanite". But compare chapter 38:1 in the Greek: Μετὰ δὲ τὸ παύσασθαι Ἐλιουν τὴς λέγεως εἶπεν ὁ κύριος τῷ Ἰώβ διὰ λαῖλαπος καὶ νεφῶν. It is to be noted, therefore, that the Septuagint makes the speech of Jahweh presuppose a speech by Elihu. In the dialogue, no chapter or speech begins in this way. Hence I would suppose the words, "After Jahweh had spoken these words to Job," to be an insertion, used to connect the Jahweh speeches with the epilogue, or perhaps a corruption of "and the words of Job are ended."

Gray points out that the indirect rebuke of Jahweh to Job was due to Job's rash words in the body of the book, and had no place at the time the story opened. However, the dialogue is an account of the testing in development, and since Jahweh rebukes Job for rash words, He is tacitly admitting that Job did not stand the test. This does not coincide with 42:7, and leads one to conclude that the Jahweh speeches are a later insertion.

A difference in literary style as well as point of view is to be noted. I would refer the reader to the word tabulations in the appendix of this introduction. It will be noted that the word  **אלה** for the deity, as well as the word  **הוָה**, occurs with less frequency in the Jahweh speeches than we would expect, if the writer of the dialogue were also the author of this section.  **זֶה** only occurs half as often in the Jahweh speeches as in the dialogue, and  **אָנֹכִי** is totally lacking. Of the three words used in the dialogue for "word" only one  **מְלֵה** is found here and that but once.  **דָּעַה** occurs twice, and only three times in the dialogue,  **הָוָה** only once while three times would be the proper frequency.  **תְּמִימָה** does not occur. Besides these words there are a few that are found elsewhere in Job only in the speeches of Elihu. The use of prepositions and particles is even more

striking. A given author might use a different vocabulary in discussing a new subject, or even the same subject from a different point of view, but he would certainly use the same particles and prepositions. It is quite noticeable that there are considerably fewer prepositions and particles in this section than in the dialogue.

While the dialogue uses five different words to express the idea of "unto", this section only has one, **תְּ**. The same is true of "upon". A comparison of the words used to express the idea of "without", "where", the negative, "then", is interesting. The difference in ratio of the occurrence of the following is also to be noted: **וְ** and **שֶׁ** with the infinitive construct, "behold", the interrogative, the word for "that". These facts with the added difference of the total lack of any words used for "before" of place or time, "surely", "why", etc., must indicate a very different type of mind from that of the author of the rest of the book. This argument is, however, cumulative in force, and can only be appreciated after a careful study of the whole vocabulary.

The thought in this section is somewhat different from that in the dialogue and prologue. Jahweh does not accuse Job directly except in the first lines, but His attitude toward Job is one of reproof for the rash statements He had made to his friends. Any condemnation on the part of Jahweh for other sinfulness is lacking, as is any admission of other sin on the part of Job, 42:3.

The speech is divided into two sections: the first, 38: 1-38, deals mostly with the phenomena of the heavens, while the second section, 38: 39—39: 30, is based on animal life. Two great doctrines are brought out here, the majesty and omnipotence of Jahweh, and His great and kindly care for His creatures. Both of these doctrines are more or less distinctly brought out in the speeches of Elihu. The attitude of both the Jahweh speeches and the Elihu speeches is very much the same. Neither accuse Job of more than ordinary sins. It has been claimed that the writer of the Elihu speeches took part of his ideas from the Jahweh speeches. The fact, however, that Elihu did not use any of the material

in chapter 39 for his argument militates against any such theory. Elihu was a close student of the dialogue and the prologue, and drew most of his arguments from them, and made scattered statements into a more composite whole. Moreover, we must conclude that if the Jahweh speeches were written at the time that the Elihu speeches were written, the author would not have failed to include the argument from the great mercy of God, contained in the latter section of the Jahweh speeches.

When we view all of these points of difference we must conclude that the original book of Job did not contain the chapters between 32:1 and 40:7.

I shall now deal with the Elihu speeches. These have been taken in various and widely different ways. Duhm looks at them as the empty bombast of a conceited young man, while Cornill and Budde regard them as the real solution of the problem of the book. Much of the Massoretic text is corrupt, and many lines have been added as glosses, interpolations, etc., while still others have been lost. The textual changes had a tendency to make the Elihu speeches appear to contain a very unsystematic argument.

With such restoration of the original text as is now possible, however, the Elihu speeches become a real and vital force in the solution of the problem of evil. Outside of the prologue, which was doubtless the solution offered by the author of the original book, these speeches alone attempt to give any systematic or convincing reason for suffering.

The arguments for rejecting these speeches from the original book are very strong. In the first place, we have the same argument as for the rejection of the Jahweh speeches. The plot of the book reads more smoothly without them.

No mention is made of Elihu in the Prologue. Stranger still, nothing is heard of him in the Epilogue. Cornill explains this by stating that since the author had incorporated his own ideas in this section he would hardly condemn himself with the three friends. But this argument will not stand.

The literary differences between the Elihu speeches and the rest of the book are striking. A large number of Aramaisms are found in this section.

For a few of the differences in literary style and vocabulary, I will refer to the tabulation at the end of this introduction. One is immediately struck with the preference Elihu has for **אֱלֹהִים** as a name for the Deity. In the dialogue the use of the three main words for God is quite evenly divided, but Elihu uses **אֱלֹהִים** three times as often as either of the other two words. **אֱנוֹנוֹ** occurs proportionally nearly three times as often as we would expect, and **אֱנוֹכִי** not so often. The three equivalents for "word" all occur with greater frequency than in the dialogue, especially **מֶלֶךְ**, which is used three times as often as we would expect. The words for human habitation or their verbal equivalent are entirely lacking. The greatly increased use of **דָּעַת**, **דָּעַת** in Elihu's speech is also to be noted. **הַיָּה** does not occur in the Elihu speeches.

The increased use of "word" and "knowledge", and the lack of any word for human habitation, denote a different view point, and are the product of a more philosophical or abstract tendency of mind. The total lack of the verb "to be" is strongly indicative of another author. Note the frequency of these words in the tables at the end of this section.

The same argument is borne out when we examine the use of prepositions and particles. It is noteworthy that the proportionate number of these parts of speech in the dialogue is less than in the Elihu speeches. As a general rule the authors of the Elihu speeches and of the Jahweh speeches use the prepositions with their regular force, while the author of the dialogue uses them in a multiplicity of ways. If we examine the forces with which **בְּ** is used, we find the former using it with the idea of "in", "into", accompaniment, means, after verbs, and with the infinitive construct, while the latter adds to this list "at" of time, "on" (the day), "in" (the state), "within", "upon", "with", "against", "on", and "concerning". The different prepositions with the idea of "before" in place and time are also notable. **אֵנִי** and **אֱלֹהִים** occur less frequently than expected as compared with the dialogue speeches, and **אָז** more frequently. "Then"

is expressed by יְהֹוָה and יְהֹוָתִים in the dialogue, and by יְהֹוָה in Elihu. "Without" is also enlightening in the different words used, and in the preferences which each section has.

These remarkable differences and preferences can only be satisfactorily explained by a theory of diversity of authorship.

The speeches of Elihu have their own introduction, 32: 1-5. This prose prologue is as diffuse as the following verses, in which Elihu introduces himself. In it he explains why he is about to speak, and why he is angry at the friends and at Job.

The introductory poem 32: 6-33: 7 is rather tiresome. The diffuseness and the apparent conceit of the author may be explained by the fact that he was an Oriental. The Arab of to-day will often punctuate his remarks, in conversing with a friend, with "'Isma, 'Isma!" There are, however, kernels of wheat in the apparent chaff that are well worth the hunting, e.g., 32: 8 "It is the spirit in man and the breath of the Almighty that giveth them understanding" and 33: 4 "The spirit of God hath roused me up and the breath of the Almighty giveth me instruction". In these two verses we must recognize Elihu as one of the school of wisdom to which, later, the author of "the Wisdom of Solomon" belonged. Here we have the "ru'ah" that pervades all things, and that is the agent of the Almighty.

Unlike the speakers of the dialogue, Elihu attempts to analyse the ideas Job has uttered, and to answer him as sanely, and yet as kindly as possible. Nowhere does Elihu condemn Job as a sinner, but always as one who speaks unwisely, without understanding the true aspects of the case.

To Elihu, Job was not the wicked man that the three friends had assumed him to be. Job's chief and perhaps only sin was that of ignorance. When Eliphaz, the most sympathetic of the friends, in his most humane speech, said in 5: 17, "Blessed is the man whom God reproveth, therefore the chastening of the Almighty do not thou despise", he believed in the guilt of Job. The reproof and chastening

were a punishment for sin, meant to turn him from iniquity. Elihu, on the other hand, did not consider Job as a sinner. Nowhere does Elihu condemn Job for more than ordinary sin such as is inherent in human nature, and he excuses his unjust statements against God on the ground of ignorance. Job felt assured of his own integrity, and could not make that coincide with the afflictions he was undergoing. Elihu practically admits his integrity, and attributes the unjust remarks against God to ignorance of the uses which God makes of affliction in regard to man. Job was right in claiming that his affliction was not due to sin. What he did not understand was that God used this means for the purpose of instruction.

That this was clearly Elihu's attitude towards Job is shown in his speeches. (Note the following passages, as I have translated them in Part III of this work: 32:3, 9, 12b, 14; 35:4.)

These verses should convince one that Elihu did not consider that his attitude toward affliction was the same as that of the three friends. Theirs was the old prophetic idea. God always rewards the good and punishes the evil. Hence affliction is a sure indication of past sins. Elihu's idea was that affliction was not punishment, but a means of instruction, for the righteous man as well as for the transgressor.

Elihu gives his opinion of Job's faults in verses 34:7, 8. That is to say, in his affliction Job made himself appear, by his words, like a very wicked man. Again, I would refer to verses 34:35-37; 35:16, which make it abundantly clear that Elihu only considered Job's words against God as due to ignorance.

His ignorance lay in the fact that he did not understand the true purpose of affliction, and because of this ignorance he attributed unrighteous rule to Jahweh. (Note verses 32:2; 34:5; 35:2.) To these verses may be added Job's statements of his complaint against God as recorded by Elihu. (Note 33:9-12; 34:6; 35:3.)

Elihu shows a marked sympathy for Job. There is nothing bitter in his tone. (Note verses 33:6-7; 33:32.)

These verses show that Elihu's solution of the problem of suffering was quite different from that of Eliphaz, the most kindly disposed of the three friends. In the first place Elihu considered that affliction, whether mental or physical, may be solely for instruction. The sufferer should recognize this and bear his calamity with patience, assured that it will end in a happier state than before. If Job would only recognize this divine purpose he would understand the folly of his words. This is clearly brought out in verses 33: 16-19, 23G, 24; 36: 7-12.

The afflicted righteous will surely hear the instruction, and the results of the affliction will be beneficial. Transgression lies in not listening to God's voice, and the result of that is death (36: 15). Very severe affliction is necessary to perfect this instruction. There is temptation to chafe against suffering such as Job has undergone, but it should be resisted and patience applied (36: 18-21).

That the afflictions noted above were, to Elihu, a means of instruction is clearly shown in verse 36: 22.

"Behold, God doeth mightily in His strength,  
Who is like Him as a teacher?"

To this may be added 33: 14, which assures us of the effectiveness of God's instruction:

"For once God speaketh,  
And twice, He will not make it of no effect."

A further examination of this section shows many of the great attributes of God. God is gracious to the man who accepts His instruction (33: 27). Affliction is not necessarily a sign of previous sin (35: 15). God is kindly disposed toward man (34: 13-15). God is just (34: 11, 12, 17, 30). God is above the influence that perverts human arbiters. (34: 18, 19; 35: 8; 36: 5).

God is transcendent, unfathomable. The phenomena of nature tell of His presence, and of His majesty, but our knowledge of Him is still very limited (36: 26, 29; 37: 5).

He forms the clouds (36: 27, 28), and controls them (37: 11-13), and He feeds the people by means of the rain

from them (36: 31). The lightning is under His control (vs 32). The thunder, and the whirlwind are also phenomena that are in direct contact with Him (37: 9). His is the power that forms the ice (37: 10). He created the firmament (37: 18), and understands about the sirocco (37: 16, 21, 22a). In his conclusion Elihu says quite effectively,

"As for God, We do not see His splendour,  
As for the Almighty, we have not found Him.  
He is great in strength and judgment,  
And abundant in righteousness, He will not oppress.  
Therefore do men fear Him,  
Yea, all that are wise of heart fear Him."

Arbitration between God and man is unnecessary and uncalled for. God is omniscient and knows the secrets of men's hearts. Why then should a man desire to plead his case before God? (34: 20, 22).

Verses 23-28 explain the workings of His punishment of the evil.

Elihu explains also the right way in which man should regard God. He should make himself acceptable to God by prayer and temple worship (33: 26; 34: 31, 32).

God does not inquire of man how he would have Him act. He has His own methods (34: 33), and it is man's own responsibility to accept them, and reap the benefits, or to refuse them and take the consequences. It is with this idea that Elihu begins his argument (33: 13 and 34: 33).

Man is prone to forget the blessings of God, which He has so bounteously bestowed upon him. He is selfish and it is only when he, himself, is harmed that he turns to God for help. Such a cry, says Elihu, is vanity, and God will not answer (35: 12). God does not listen to vanity (35: 13). How much less will God listen to Job when he says, "He will not save me" (35: 14)! Job should rather show patience in his affliction and trust in God.

God requires that man praise Him for his goodness (36: 24). Elihu did not condemn Job for more than ordinary sins, of which all men are guilty. He regarded affliction,

chiefly, as a source of instruction for mankind. Jahweh is omnipotent, omniscient, righteous, gracious to man, and not so interested in the punishment of sin as in the saving of men from it. Man should regard Him with the respect due to so great and so just a God.

We have here, therefore, a decided advance in the solution of the problem of evil from that found in the dialogue. It is also a real solution in comparison with that found in the Jahweh speeches. It contains something of the idea of testing as found in the prologue, but it adds greatly to it. God is more a teacher than a tester.

## TABULATION OF WORDS

In the following tables chapters 3-31, with the exception of chapter 28, will be known as "R", chapters 32-37 as "E", and chapters 38-40: 14; 42: 1-6 as "J". The first three columns will indicate the exact number of times the word occurs. The fourth column will indicate the number of times a given word would be expected to occur in the Elihu Speeches if the writer of the dialogue had composed them. The fifth column will show the number of times it would be expected to have occurred in the Jahweh speeches had the writer of the dialogue been responsible for them. The last two columns are calculated on the exact number of verses in each of the three sections. R has 714 verses, E 165 verses and J 91 verses. Therefore the proportion of E to R is about 24 per cent., and that of J to R is about 13 per cent. Let us suppose, for example, that a word was found in R 20 times. If the same author wrote E we would expect to find it 4.80 times in E, and 2.60 times in J.

N.B.—N.E.E.—number expected in E. N.E.J.—number expected in J.

WORD	R.	E.	J.	N.E.E.	N.E.J.
אל	33	19	3	7.59	4.29
אלוה	33	6	2	7.59	4.29
שדי	24	6	1	5.52	3.12
אני	15	9	1	3.45	1.95
אנכי	11	2	0	2.53	1.45
מלח	19	14	1	4.56	2.47
אמר	6	4	0	1.44	.78
דבר	10	4	0	2.40	1.30
בית	18	0	2	4.32	2.34
אלה	15	0	0	3.60	1.95
נוה	3	0	0	.72	.39
מושב	1	0	0	.24	.13

WORD	R.	E.	J.	N.E.E.	N.E.J.
<b>מִשְׁכָּן</b>	2	0	1	.48	.26
<b>לֹزֶן</b>	8	0	2	1.92	1.04
<b>סְפָה</b>	1	1	1	.24	.13 (36: 29—habitation of God)
<b>דָּעַ</b>	0	2	0	.00	.00
<b>רָעָה</b>	1	4	0	.24	.13
<b>דָּעַת</b>	3	5	2	.72	.39
<b>חַיָּה</b>	24	0	1	5.76	3.12
<b>שְׁחָקִים</b>	0	4	1	.00	.00
<b>תְּמִימִים</b>	0	1	0	.00	.00
<b>תָּם</b>	9	0	0	2.16	1.17

## PREPOSITIONS AND PARTICLES

USAGE	WORD	R.	E.	J.	N.E.E.	N.E.J.
also	<b>אַף</b>	6	7	1	1.44	.78
	<b>גַּם</b>	13	1	1	3.12	1.69
behold	<b>הִנֵּה</b>	18	8	1	4.33	2.34
	<b>הַנְּהִיזָּת</b>	6	2	1	1.44	.78
	<b>הַנְּהִיזָּת</b>	1	0	0	.24	.13
	<b>הַנְּאָנָּא</b>	1	2	0	.24	.13
	<b>הַזִּיאָת</b>	1	0	0	.24	.13
before(place)	<b>אֵל</b>	1	0	0	.24	.13
	<b>לְ</b>	1	0	0	.24	.13
	<b>לִפְנֵי</b>	7	3	0	1.64	.91
	<b>נֶגֶד</b>	1	0	0	.24	.13
	<b>לְנֶגֶד</b>	1	0	0	.24	.13
(time)	<b>בָּלְאָ</b>	1	0	0	.24	.13
	<b>אַל</b>	1	0	0	.24	.13
	<b>לִפְנֵי</b>	4	1	0	.96	.52
	<b>בְּתֶרֶם</b>	1	0	0	.24	.13
Interroga- tive	<b>הַ</b>	35	7	21	8.40	4.55
	<b>הַלְּאָ</b>	14	0	0	3.36	1.82

USAGE	WORD	R.	E.	J.	N.E.E.	N.E.J.
is not	אַם <b>אַם</b>	1	0	0	.24	.13
2nd inter.	אַם <b>אַם</b>	19	2	6	4.56	2.47
	אַם, אַמְתִּי <b>אַם, אַמְתִּי</b>	1?	1	5	.24?	.13?
negative	אַיִן <b>אַיִן</b>	23	5	0	6.52	2.09
	אַל <b>אַל</b>	17	4	0	4.80	2.08
	לֹא <b>לֹא</b>	167	57	14	48.24	26.13
surely	אָל <b>אָל</b>	1	1	0	.24	.13
	אַם-לֹא <b>אַם-לֹא</b>	3	0	0	.72	.39
+then	כִּי-אַתָּה <b>כִּי-אַתָּה</b>	1	0	0	.24	.13
+now	כִּי-עָתָה <b>כִּי-עָתָה</b>	1	0	0	.24	.13
+not	אַם <b>אַם</b>	4	0	0	.96	.52
that	כִּי <b>כִּי</b>	28	5	7	6.72	3.64
then	אַפּוֹ <b>אַפּוֹ</b>	5	0	0	1.20	.65
	אוֹ <b>אוֹ</b>	5	1	0	1.20	.65
	וְהָ <b>וְהָ</b>	0	0	3	.00	.00
therefore	לְכָן <b>לְכָן</b>	1	3	1	.24	.13
	עַל-כָּן <b>עַל-כָּן</b>	5	1	1	1.20	.65
unto	מִפְנִי <b>מִפְנִי</b>	1	0	0	.24	.13
	עַל <b>עַל</b>	1	6	0	.24	.13
	עַלִּי <b>עַלִּי</b>	1	0	0	.24	.13
	עַד <b>עַד</b>	7	3	3	1.68	.91
	עַדְךָ <b>עַדְךָ</b>	1	0	0	.24	.13
upon	בְּ <b>בְּ</b>	3	0	0	.72	.39
	בְּ <b>בְּ</b>	2	0	0	.48	.26
	עַל <b>עַל</b>	52	5	7	12.48	6.72
	עַלִּי <b>עַלִּי</b>	7	2	0	1.68	.91
	עַל-פְּנִי <b>עַל-פְּנִי</b>	4	1	0	.96	.52
without	עַד-אַיִן <b>עַד-אַיִן</b>	3	0	0	.72	.39
	בְּלֹא <b>בְּלֹא</b>	2	0	0	.48	.26
	לֹא-בְּ <b>לֹא-בְּ</b>	1	4	0	.24	.13
	בְּלִי <b>בְּלִי</b>	4	2	3	.96	.52
	בְּלִי <b>בְּלִי</b>	0	2	0	.00	.00
	מִבְּלִי <b>מִבְּלִי</b>	7	0	0	1.68	.91
	לִבְלָתִי <b>לִבְלָתִי</b>	0	0	1	.00	.00

USAGE	WORD	R.	E.	J.	N.E.E.	N.E.J.
why	מַה	2	0	0	.48	.26
	לִמְהָ	7	0	0	1.68	.91
	לְמַהְיוֹת	2	0	0	.48	.26
	מְדוֹעַ	5	1	0	1.20	.65
where	אֵיה	6	1	0	1.44	.78
	אִיפָה	1	0	1	.24	.13
	אִיזָה	0	0	3	.00	.00
inf. cons.						
with	בְ	8	3	5	1.92	1.04
	בְּ	4	0	0	.96	.52
	לְ	2	11	5	.48	.26
	מִן	0	1	0	.00	.00
	עַד	2	0	0	.48	.26
inf. (ptcp. force)	לְ	2	2	0	.48	.26
	גַּם	2	1	0	.48	.26
gerund force						
after verbs						
לְ like מְאַמָּם	לְ	7	0	0	1.68	.91
Total number of pre- positions and particles		1681	438	203	403.44	218.54

The following words occur only in E and J: **אָרָב** 37:8; 38:40. **רְחַב** 36:16; 38:18. In the book of Job the following are common to E and J: **כְּנָפָה** 37:3; 38:13; 39:13, 26. **מְעוֹנָה** 37:8; 38:40. **צִוָּה** 36:32; 37:12; 38:12. **רְעֵם** 37:4, 5; 40:9. **גָּאוֹן** 35:12; 37:4; 38:11, 40:10. **יְדָה** 37:22; 40:14. **כְּנָעַ** 32:21 (emended); 40:12. **שְׁחָקִים** 35:5; 36:28; 37:18, 21; 38:37. **תְּשָׁאָה** 34:29; 38:7. **מְוֹסֵר** 33:16; 39:5. **רְחֹקִים** 36:3, 25; 39:25, 29.

To sum up the evidence which we may draw from the above lists: there are five possible theories as to the authorship.

- (a) The writer of R, E, and J were the same.
- (b) The writer of R was the same as that of E, and J was written by a second hand.

(c) The writer of R was the same as that of J, and E was written by a second hand.

(d) R was written by one author and E and J by a second.

(e) Each section was written by a different hand.

The evidence of the tables is against (a) as a possibility. This is shown by the great differences in the preference of words, prepositions, and particles in J and E as compared with R.

The same argument precludes the possibility of (b).

(c) This is more possible, but hardly probable. The frequency of words for "God" is not so great in J as in R. **אני** occurs only once and **אנכי** not at all. **מלֹה** occurs once. **אמר** and **דבר** are lacking. **חיה** occurs less than one-third as often as we would expect if the author had been the same as that of R. The most notable difference in the uses of prepositions and particles is their paucity in J as compared with R (cf. totals). The greater frequency of **ה** interrogative is also quite striking. Only in J does **זה** occur in a compound with the significance of "then". These differences can only be explained by a theory of diversity of authorship.

(d) There are similarities between J and E, but there are also great differences. **ארב** and **רחב** only occur in J and E in the Old Testament. In the book of Job, **כגה**, **מוסר**, **תשאה**, **שחקים**, **כגע**, **ידה**, **גאון**, **רעם**, **צוה**, **מעונה**, **רחוק** only occur in J and E. However, the great diversity of certain other words and particles precludes the possibility of a common author. If the two sections were composed by a single author, we would expect words for "God" in J used about seventeen times in place of the six which are found. The differences in the uses of particles is also notable: **ה** interrogative is used twenty-one times instead of about four, as would have been the case if a common author had been responsible for the two parts, and **ונ** as a second interrogative six times instead of one. **ין** and **ונ** are not found in J. **ונ** occurs only fourteen times where some thirty-one times might have been expected.

The similarity of vocabulary can be explained by the theory that the author of J had access to E, while their preferences and uses of particles point to an entirely distinct authorship.

We have, therefore, precluded *a*, *b*, *c*, and *d* as possibilities. Hence (*e*) is the only theory that can answer all arguments drawn from vocabulary, including prepositions and particles, at all satisfactorily.

## PART II

### ABBREVIATIONS USED IN THIS WORK

#### VERSIONS

A = Arabic Version of Saadya (London Polyglot).  
Aq = Aquila's Version of Greek O.T. (Origenis Hexapla by Field).  
Θ = Theodotian's Version of Greek O.T. (Origenis Hexapla—Field).  
G = Septuagint (Swete's edition).  
M = Massoretic Text of Hebrew O.T. (Kittel's Text).  
S = Peshito Version of Syriac (London Polyglot).  
Σ = Symmachus' Version of Greek O.T. (Origenis Hexapla—Field).  
T = Targum (London Polyglot).  
V = The Vulgate Edition of the O.T.

#### COMMENTARIES REFERRED TO

Bu = K. Budde, *Das Buch Hiob* (in Nowach's *Handkommentar*), 2nd Edition, 1913.  
Ba = C. J. Ball, *The Book of Job*, a revised text and version (Oxford Clarendon Press), 1922.  
Be = G. Beer, *Kittel's Hebrew Text* (Hinrichs, Leipzig, 1909).  
Bi = G. Bickell, *Das Buch Job nach Anleitung der Strophik und der LXX auf seine ursprüngliche Form zurückgeführt, u. im Versmasse des Urtextes übersetzt*, 1894.  
Du = B. Duhm, *Das Buch Hiob erklärt* in Marti's *Kurzer Handcommentar zum A. T.*, 1897.  
Dr = S. R. Driver, *Notes on the Hebrew Text of the Book of Samuel*, Oxford, 1913.  
Di = A. Dillmann, *Hiob* (in *Kurzgefasstes Exegetisches Handbuch*), 1891.  
Ehr = A. B. Ehrlich, *Randglossen zur Hebr. Bibel* (1913).  
Gr = G. B. Gray and S. R. Driver, *The Book of Job*, (in the *International Critical Commentary*), T. & T. Clark, Edinburgh, 1921.  
Hi = F. Hitzig, *Das Buch Hiob übersetzt u. ausegelezen*, 1874.  
Str = J. Strahan, *The Book of Job Interpreted* (Edin., T. & T. Clark), 1913.  
Wr = G. H. B. Wright, *The Book of Job*, 1883.

## LANGUAGES

A = Arabic.  
 Aram. = Aramaic.  
 Ass. = Assyrian.  
 Eth. = Ethiopic.  
 Nab. = Nabataean.  
 Ph. = Phoenician Inscriptions.  
 Pal. = Palmyrene.  
 Vog = Palmyrene Inscriptions by C. J. M. de Vogue.  
 S = Syriac.

## REFERENCE BOOKS

BDB = Brown, Driver and Briggs, Hebrew and English Lexicon of O.T.  
 NHWB = Neuhebraische u. Chaldaische Wörterbuch über die Talmuden u. Midraschin by Levy.  
 GK = Gesenius-Kautsch Hebrew Grammar.  
 iiR = Cuneiform Inscriptions of Western Asia by H. Rawlinson.

## BIBLICAL REFERENCES

Gn = Genesis.	Dt = Deuteronomy.	Ch = Chronicles.	Is = Isaiah.
Ex = Exodus.	Jos = Joshua.	Neh = Nehemiah.	Jer = Jeremiah.
Lev, Lv = Leviticus.	Ju = Judges.	Ps = Psalms.	Lam = Lamentations
Nu = Numbers.	Sa = Samuel.	Prov = Proverbs.	Ez = Ezekiel.
	Kgs = Kings.	Ecc = Ecclesiastes.	Dn = Daniel.
			Mic = Micah.

PART III  
EDITOR'S INTRODUCTION  
XXXII

1. And these three men ceased to answer Job, because he was righteous in his own eyes.
2. And the anger of Elihu, son of Barachel the Buzite, of the family of Ram, was kindled. His anger was kindled against Job, because he considered himself righteous rather than God.
3. Against his friends his anger burned, because they did not find an answer, and so caused God to appear wicked.
4. And Elihu waited when they were speaking with Job, because they were older in days than he.
5. And when Elihu saw that there was no answer in the mouth of the three men, his anger was kindled.
6. And Elihu, the son of Barachel the Buzite, answered and said,

ELIHU'S INTRODUCTION

I am young in days,  
And ye are very old;  
Therefore I withdrew myself, and was afraid  
To declare my knowledge to you.

7. I considered that days should speak,  
And that many years should declare wisdom.
8. But indeed, it is the spirit in man,  
And the breath of the Almighty that giveth them  
understanding.
9. It is not those of many days who are wise,  
Nor is it elders who understand judgment.
15. Behold, they are dismayed, they answer no more,  
Words are removed from them.

16. And shall I wait when they do not speak?  
When they stand, and answer no more?
10. For this reason I said, Hear me!  
I also will declare my knowledge.
11. Behold, I have waited for your words,  
And I have given ear to your sayings,
- 12a. And your testimonies I was considering,
- 11c. While you were searching for words.
- 12b. And behold, there is none that hath convicted Job,  
Nor one of you who can answer his words.
13. Beware lest ye say, We have found wisdom,  
God may vanquish him, not man.
14. I will not set forth words like these,  
And with your sayings I will not answer him.
18. For I am full of words,  
The spirit within me constraineth me.
19. Behold, my belly is like a wine bottle that has no vent,  
Like bottles with new wine that are about to break.
20. Let me speak that I may have rest,  
Let me open my lips and answer.
21. Let me not, I pray, show a regard to man,  
Neither unto mankind humble myself.
22. For I know not how to give flattering titles,  
If I did my Maker would soon take me away.

## XXXIII

## FIRST ARGUMENT

1. But indeed, hear now my speech,  
And to all my words, give ear!
2. Behold now, I have opened my mouth,  
My tongue in my palate hath spoken.
3. My mouth uttereth words of knowledge,  
And my lips speak that which is pure.
4. For the spirit of God hath awakened me,  
And the breath of the Almighty hath declared unto me.

5. If ye are able, answer me these words,  
    Prepare your arguments and stand before me.
6. Behold, I am like thee before God,  
    From a lump of clay I also was pinched off.
7. Behold, my terror will not frighten thee,  
    And my burden will not be heavy upon thee.
8. Yea, thou hast spoken in my ears,  
    And the sound of thy words I have heard.
9. Saying, pure am I, without transgression;  
    Clean am I, and there is no iniquity in me.
10. Behold, occasions of hostility against me he findeth,  
    He considereth me as an enemy to Him.
11. Behold, He placeth my feet in the stocks,  
    He watcheth all my paths.
12. Behold, I cry out and am not answered,  
    For God hideth His face from man.
13. Why hast thou contended with Him?  
    For none of thy words will He answer.
14. For, once God speaketh,  
    And twice, He will not make it of no effect,
15. In a dream, in a vision of the night,  
    In slumberings upon the bed.
16. Then, He uncovereth the ear of men,  
    And with visions of destruction, He terrifieth them,
17. In order to turn man aside from his deeds,  
    And to cut out pride from mortal men;
18. And in order to withdraw his soul from the pit,  
    And his life from passing into destruction.
19. Or He reproveth him with pain upon his bed,  
    And by the continuous strife of his bones,
20. So that his appetite maketh him to abhor bread,  
    And his soul pleasant food,
21. And his flesh is consumed by leanness,  
    And his bare bones are seen;
22. So that his soul approacheth unto the pit,  
    And his life to the destroying angels.
23. But even though the angels be against him,  
    One out of a thousand can not harm him,

If it be in his heart to return unto God,  
 And to tell to men what he hath learned.

24. He will exempt him from going down to the pit,  
 He will find a ransom for his soul.

25. Then his flesh becometh fresher than in childhood,  
 He returneth to the days of his youth.

26. He prayeth unto God, and He is favorable to him,  
 And he appeareth before Him in the temple song.  
 And he proclaimeth unto man His righteousness;  
 He singeth unto man and saith,

27. I have sinned and perverted truth,  
 Yet He hath not meted out unto me according to my  
 iniquity.

28. He hath ransomed my soul from the pit,  
 And my life seeth the light.

29. Behold, all these things God doeth,  
 Twice, three times with man,

30. To bring back his soul from the pit,  
 That he may see the light of the living.

31. Hearken O Job, listen to me,  
 Be silent, and I will speak.

32. If thou hast words (to say) answer me,  
 Speak, for I had been pleased to justify thee.

33. If not, do thou hear me,  
 Be silent, and I will teach thee wisdom.

## XXXIV

## SECOND ARGUMENT: (a) GENERAL

1. And Elihu answered and said,  
 2. Hear, ye wise men my words,  
 And ye knowing ones, give ear unto me.

3. For the ear testeth words,  
 As the palate tasteth food.

4. Let us choose what is right for us,  
 Let us know among ourselves what is good.

5. For Job hath said, I am righteous,  
 And God hath taken away what is my due.

6. In spite of my being in the right, I am misunderstood,  
My pains are incurable, although I am without  
transgression.
7. What man goeth about like Job,  
Drinking up scorning like water,
8. Joining himself with workers of iniquity,  
And going with men of wickedness?
9. For he saith, It doth not profit a man  
When he is well pleasing to God.
10. Therefore, men of heart, hearken to me!  
And give ear to all my words!
11. According to the work of man He requiteth him,  
And according to the way of man He causeth to befall  
him.
12. Yea, indeed God will not do wickedly,  
And the Almighty will not pervert what is right.
13. Who hath entrusted to Him the earth?  
And who hath placed upon Him all the world?
14. If He should take back unto Himself his spirit,  
And unto Himself gather his breath,
15. All flesh would expire together,  
And man unto the dust would return.

#### SECOND ARGUMENT (b)

16. And if thou hast understanding, Hear this!  
Give ear to the sound of my words!
17. Can indeed, one that hateth Judgment, rule?  
Or will the Mighty, the Just One do evil?
18. He who saith unto a king, Worthless fellow!  
Most wicked ones! to nobles;
19. Who regardeth not princes,  
And who doth not recognize the wealthy before the  
poor.
20. For his eyes are upon the ways of man,  
And all his steps He seeth,
22. There is no darkness nor deep gloom,  
Where the workers of iniquity may hide themselves.

23. Surely, there is not unto man a fixed time,  
When he may go unto God in judgment.
24. He breaketh the mighty without examination,  
And He causeth others to stand in their place.
26. And they are crushed under the wickedness of their deeds,  
They come to an end in the place of evil doers,
27. Because they have turned aside from after Him,  
And all His ways they have not heeded.
28. So that they have caused to come unto Him the cry of  
the poor,  
And the outcry of the humble He heareth.
29. If He is silent, who then can condemn Him?  
If He hideth His face, who then can chasten Him?
30. Both towards a nation and towards an individual, He is  
keen (*i.e.*, keenly watchful)  
Lest one who might ensnare the people should rule.
31. For unto God, ought one to say,  
I have borne punishment yet without offending?
32. Nay rather, If I have sinned, do thou teach me,  
If I have done iniquity, I will do so no more.
33. Is it according to thy pleasure God should requite,  
That thou hast refused His judgment?  
But thou must choose, and not I;  
And what thou knowest, speak!
34. Men of heart will say to me,  
Even the wise man who is listening to me,
35. Job speaketh without knowledge,  
And his words are without prudence.
36. But indeed, let him be tried to the limit of endurance,  
For his answering like men of iniquity.
37. For he clappeth his hands among us,  
And he multiplieth his words against God.

## XXXV

## THIRD ARGUMENT

1. And Elihu answered and said.
2. Hast thou counted this to be just?  
That thou hast said, I am more righteous than God.

3. For thou sayest, What doth it profit me,  
    What advantage to me more than if I had sinned?
4. I will answer thee with words,  
    And thy three friends with thee.
5. Look at the heavens and see,  
    And behold the sky which is higher than thou!
6. Even if thou hast sinned, what workest thou against Him?  
    And though thy transgressions be many, what doest thou to Him?
7. If thou art righteous, what dost thou advantage Him?  
    Or what will He take from thy hand?
8. Thy wickedness may harm a man like thee,  
    Or thy righteousness may help a son of man.

.....

9. Because of the multitude of oppressors men cry out,  
    They call for help because of the arm of the mighty.
10. They have not said, Where is the God that made us?  
    Who giveth us songs in the night?
11. Who teacheth us more than the beasts of the earth,  
    And maketh us wiser than the fowls of the heavens?
12. There they cry out,—but He answereth not;—  
    Because of the pride of the wicked.
13. Yea, vanity God doth not hear,  
    And the Almighty doth not notice it.
14. How much less, when thou sayest, He will not save me,  
    Be silent and wait patiently before Him!
15. And now, surely, He will not visit with His anger,  
    Nor will He take much notice of transgression.
16. But Job with vanity openeth his mouth,  
    Without knowledge, he multiplieth words.

## XXXVI

## FOURTH ARGUMENT

1. And Elihu added and said,
2. Wait for me a little, and I will tell thee,  
    For still I have words to say on behalf of God.

3. I bring my knowledge from afar,  
And to my Maker I will ascribe righteousness.
4. For indeed, my words are not a lie;  
One that is sound in knowledge is with thee.
5. Behold, God rejecteth not the upright,
- 6a. The Mighty One doth not suffer the wicked to live.
- 6b. What is right to the afflicted, He granteth,
- 7a. And He withdraweth not His eyes from the righteous.
- 7b. Whether as kings on the throne,  
He causeth them to sit in glory, so that they are exalted,
8. Or as prisoners in chains He causeth them to sit,  
So that they are taken in the cords of affliction,
9. It is that He may tell to them their works,  
And their transgressions, that they have behaved themselves proudly;
10. That He may uncover their ears to instruction,  
And command that they turn away from iniquity.
11. If they hearken to Him, and are obedient,  
They will complete their days in goodness.
12. And if they hearken not, then they transgress,  
And expire without knowledge.
13. The polluted of heart are astonished, they cry not out,  
Yea, they cry not out when He hath bound them.
14. Their soul dieth in youth,  
And their life like the temple prostitutes.
15. He delivereth the afflicted by his affliction,  
And He uncovereth his ear by means of oppression.
16. Moreover, He would have turned thee from distress,  
Broadness, unstraitened had been thy lot;
17. And thy table had been full of fatness,  
Righteousness, and judgment had supported thee.
18. But beware, lest it (affliction) entice thee to scorning,  
And lest the greatness of the price turn thee aside.
19. Can He prepare thy salvation without affliction,  
And without all the strivings of strength?
20. Long not for the rest of the night,  
When people go up to their place of rest.

21. Take care, lest thou turn unto evil,  
For because of this, thou hast been tried with affliction.
22. Behold, God doeth mightily in His strength,  
Who is like Him as a teacher?
23. Who hath examined His way?  
Who hath said, Thou hast done iniquity?
24. Remember that thou magnify His work,  
About which men sing.
25. All men have seen it,  
Man looketh on from afar.
26. Behold, God is great and unknown,  
The number of His years is unsearchable.
27. For He withdraweth drops from the sea,  
He bindeth up the rain for His misty cloud,
28. Which the skies pour down,  
They drop upon men abundantly.
29. And who understandeth the spreading of the clouds?  
Who knoweth the thunderings of His tabernacle?
30. Behold He hath spread over it His misty cloud,  
And the tops of the mountains He hath covered.
31. For by them He feedeth the peoples.  
He giveth food abundantly.
32. Upon His two hands He covereth the lightning,  
And layeth a charge upon it to go against a mark.
33. His thunder telleth concerning Him,  
Yea, His whirlwind calleth aloud.

## XXXVII

1. Yea, at this my inward parts tremble,  
And my heart is moved from its place.
2. Hearken unto the rumble of His voice,  
And to the muttering that goeth out from His mouth.
3. Under all Heaven He sendeth it out,  
And His light over the extremities of the earth.
4. After it His voice roareth,  
He thundereth with the voice of His pride.

Yea, He restraineth not His thunder,  
When He letteth His voice be heard.

5. God showeth us wonders,  
He doeth great things that we do not comprehend.
6. For, to the snow He saith, Fall upon the earth!  
To the showers and rain, Be strong!
7. By its (rain and snow) power He shutteth up all men,  
In order that mortal man may know His work.
8. And the beast cometh into the lair,  
And dwelleth in its den.
9. From the chamber cometh the whirlwind,  
And from the storehouses cometh the cold.
10. By the breath of God, ice is given,  
And the breadth of waters is straightened.
11. Yea, the fog is laden with moisture,  
The cloud scattereth its flood,
12. And moveth around about,  
Turned higher and thither by His guidance,  
That it may do all His commands,  
Over the face of His habitable earth,
13. Whether for discipline or for oppression,  
Or for kindness, He sendeth it forth.
14. Give ear to this, O Job,  
And consider the wonders of God!
15. Dost thou know when God set the pillar of cloud,  
And when He made to shine the light of His cloud?
18. Canst thou like Him beat out the skies,  
Strong like a molten mirror?
16. Dost thou understand the general thickening in the  
sky,  
That bringeth heat from the South?
21. And now men see not the light,  
It is obscure in the sky.  
A wind passeth and cleanseth it,
- 22a. From the North cometh brightness.
19. Tell me what we should say to Him,  
That we may not be in dread of the darkness.

20. Shall it be told Him that I would speak?  
Or shall a man speak when he is about to be swallowed  
up?
- 22bc. As for God, we do not see His splendour,  
As for the Almighty, we have not found Him.
23. He is great of strength and judgment,  
And abundant in righteousness, He will not oppress.
24. Therefore do men fear Him,  
Yea all that are wise of heart fear Him.

## THE ELIHU SPEECHES.

JOB 32-37.

1. **וַיִּשְׁבַּת** שֶׁלֶשׁ הָנָשִׁים הָאֱלֹהִים מִעֵנָה אֶת־אַיּוֹב כִּי הוּא צָדִיק בְּעִינֵינוּ.
2. **וַיַּחֲדֵר** אֲפִי אֱלֹהִיא בְּנו־בְּרָכָאֵל הַבּוּזִי מִמְשָׁפְחַת רָם חֲרָה אֲפִי בָּאַיּוֹב עַל צְדָקוֹ נִפְשֹׁו מַאֲלֹהִים.
3. **בְּשֶׁלֶשׁ** רָעִיו חֲרָה אֲפִי עַל אֲשֶׁר לֹא מִצָּאוּ מִעֵנָה וַיַּרְשִׁיעוּ אֶת־אֱלֹהִים.
4. **וְאֱלֹהִיא** חֲפָה בְּדָבָרִים אֶת־אַיּוֹב פִּי וְקִנִּים־הַמָּה מִמְנָה לִימִים.
5. **וַיַּרְא** אֱלֹהִיא כִּי אֵין מִעֵנָה בְּפִי שֶׁלֶשׁ הָנָשִׁים וַיַּחֲדֵר אֲפִי.

1. Bu follows G and connects the last words of 31:40, “And Job’s words are ended”, with this section of the book.

**שֶׁלֶשׁ הָנָשִׁים** G *οἱ τρεῖς φίλοι αὐτοῦ*

**בְּעִינֵיהֶם** —Bu follows G *ἐναντίον αὐτῶν* and reads (so S and A). Gr points out that this reading would have required rather than **הָיָה**; cf. Gn 27:23 **כִּי** **הָיָה** **יְדַי** **כִּידִי** **עָשָׂו**.

**אַיּוֹב** —was doubtless a typical name, cf. G, A, S, also Amarna 2566 “Ajab”.

2. **אֱלֹהִיא** —occurs seven times in these chapters, and **אֱלֹהִין** four times. Also cf. 1 Sa 1:1, where Elihu appears as an Ephraimite, 2 Ch 27:18, as a brother of David, 2 Ch 12:20, as a captain in the tribe of Manasseh, 2 Ch 26:7 as a Korahite; hence probably a Hebrew name made up of two parts **אֱלֹהִים** “He is my God”. Gr notes, in his “Studies in Hebrew Proper Names”, that proper names compounded with **לָ** or **יְהָ** are more frequent in post-exilic times.

**בְּרָכָאֵל** —a Semitic name, G *βαραχιηλ*, cf. Bab. *bariki-ili*, Levy’s Ph 14: 860.4, **בְּרָכְבָּעֵל**, Vog 117.3, which

is on a tablet put up by Bal-barek for the safety of his brother and himself, 272 A.D.; also cf. Is 8:2, יְבָרְכֵהוּ, 1 Ch 3:29 etc. The verbal element may be imperative (so Olsh), but more likely, as in the case of Phoenician, it is perfect. Du considers it to be impf., a contracted form of יְבָרְכָאֵל.

**בָּזָע**—adj. loc. G ὁ βουζεῖτης, Aq τὸν Βουζόν; cf. Ass. noun prop. loc. *bazu*. It is a proper name of a tribe mentioned with **דָּן** and **תִּימָא** Jer 23:23; a Gadite 1 Ch 5:14. It is interesting to compare this word with **וּבָזָע מִשְׁפָּחוֹת** in chap. 31:34. It may have been more than a chance that the author responsible for these lines selected a man of Buz to reprove Job.

**רָם**—A **רָם**, V Ram, T **אַבְרָהָם**, S **ράμ**, G **Pámu**, Aq **Pa'ua**, Σ **Συριας**. In Ruth 4:19, Ram was the distant ancestor of David. 1 Ch 2:9, 10, Ram is one of the children of Israel, brother of Jerahmeel. Du and Gr both consider that the name was not chosen because of its affinity to Aram, but because of its meaning.

**מִבְּנָה יְהוָה מִן — מַלְאָה**—“rather than”, cf. **מִן — מַלְאָה**. G *ἐναντίον* would presuppose M **פְּנֵי**.

**צִדְקָה נִפְשָׁת**—Pi. rt. **צִדְקָה** “to show self right”.

**בְּאַיּוֹב**—transpose before **חַדְרָה אֲפָא**. The verb usually comes first and there seems to be no good reason for putting special emphasis on **בְּאַיּוֹב**.

Hoff and Bu consider vss 2-5 as an addition, owing to the many repetitions involved in them, and they read vs 1 with vs 6a to complete the introduction. Vss 1-6 comprise a prose prologue used to connect the speeches of Elihu with the dialogue.

3. **לֹא מִצָּא מַעֲנָה**—G adds *ἀντιθετα* 'Iωβ; cf. vs 15. Much of the material of the opening verses seems to be included in the first section of the poem.

**מַעֲנָה אַיּוֹב וַיַּדְשִׁיעוּ אֶת אַיּוֹב**—S, G read **מַעֲנָה אַיּוֹב** with **וַיַּדְשִׁיעוּ**. According to Gr the force of **לֹא מִצָּא** in **לֹא** is carried over into **כִּי לֹא** in **כִּי לֹא**, cf. 3:10. Bu treats the waw consec. impf. as in 2 Sa 19:29, **כִּי אָמַת אֲנָשֵׁי מוֹת**—**לֹא** “and yet”. The friends had not . . .

answered Job, yet, in spite of that fact, they condemned him; cf. G καὶ ὅπερα αὐτὸν εἶναι, V sed tantummodo condemnassent Job (so S). However Elihu's chief interest was not to justify Job, but God. The Hebrew tradition says תְּקֻנָּה סּוֹפְרִים אַיּוֹב אֱלֹהִים is an error for אֱלֹהִים; i.e. the friends condemned God by not answering Job's heretical statement (so Bu, Ba).

—אֱלֹהִיא—read אֱלֹהָא, evidently a scribal error.

את אַיּוֹב בְּדָבָרִים—universally recognised as an impossible Hebrew construction. G δοῦναι ἀπόκρισιν Ἰώβ; cf. vs 7.16. הַכָּה לְשִׁבְתָּה אַת אַיּוֹב בְּדָבָרִים אַת חַכָּה usually takes 5, so Du reads Wr “while they spoke with”. Ehr reads but does not transpose: hence, “with Job while they spoke”.

5. חַרְחָה אֲפֹו or וַיַּחַר אֲפֹו occurs four times in these five verses; cf. —בּוּי—perhaps the anger of Elihu was the cause of his being called “the Buzite”, or the name “Buzite”, taken from the previous chapter, was the cause of the editor's attributing to him wrath.

6. וַיַּעַן אֱלֹהָא בְּנֵי-בְּרָכָאֵל הַבּוֹזִי וַיֹּאמֶר  
    צָעֵד אָנָּי לִימִם  
    עַל-פָּנֵי וּחַלְתִּי וְאַירָא
7. אָמְרָתִי יָמִים יְדָבָרָו  
    אָכְנָן רֹחֶדְהָא בְּאָנוֹשׁ
8. לֹא רָוב יָמִים יְחַכְּמָנוּ  
    . . . . .
9. . . . .  
    . . . . .
10. 15. הַנָּה חַתּוֹ לְאַדְעָנוּ עוֹד  
    . . . . .  
    . . . . .
11. 16. וּזְחַלְתִּי פִּי-לֹא יְדָבָרָו  
    . . . . .  
    . . . . .
12. 17. לְכָנָן-אָמְרָתִי שְׁמֻעָדֵי  
    . . . . .  
    . . . . .
13. 18. הַנָּה וּזְחַלְתִּי לְדָבָרִיכָם  
    . . . . .  
    . . . . .
14. 19. וְעַד עֲדִיכָם אַתְבָּונָן  
    . . . . .  
    . . . . .
20. 20. וְהַנָּה אֵין לְאַיּוֹב מַוכִּיה  
    . . . . .  
    . . . . .

13. פְּנֵי-תְּאִמּוֹרָו מַצְאָנוּ חַכְמָה  
    . . . . .  
    . . . . .
14. לֹא אָעֶד כָּאַלְהָ מַלְיִם  
    . . . . .  
    . . . . .
18. כִּי אָנָּי מַלְאָתִי מַלְיִם  
    . . . . .  
    . . . . .
19. הַנָּה-בְּטָנָי כַּיּוֹן לֹא יִפְתַּח  
    . . . . .  
    . . . . .
20. אֲדָבָרָה וּוּרְחוּדֵי  
    . . . . .  
    . . . . .

וְאֵלֹא אָדָם לֹא אָבָנָע.  
כְּמַעַט יִשְׁאָנִי עָשָׂנִי.

21. אֵלֹא אָשָׁא פְּנִירָאִישׁ  
22. כִּי לֹא יָדַעֲתִי אָכְנָה

6. 6.—accent over י (see GK 68e).

Ley reads אֲמְדָרָתִי צָעֵד, but metre here is not sufficient evidence to go on.

וּקְנִים . . . לִיְמִים . . .  
15:10 כְּבָר מַאֲבִיךְ יִמְמִים .

—only in Job in OT from par. שָׁב יִשְׁשָׁם  
כְּבָר . . . יִמְמִים .

The line seems to be short, but nothing entirely satisfactory can be suggested. Du and Ba place כָּלָכָם after אַתָּכָם omitted before עַלְכָן and in rhythm with אַתָּכָם. Bu and Bi better שָׁבִים יִשְׁשִׁים כָּלָכָם. שָׁבִים יִשְׁשִׁים seems rather flat. But both are mere conjectures to complete a three foot line.

וְחַלְתִּי.—Hi, Du, Gr take it from the same root as Aram. דְּחַלְתִּי, S “to fear” A دَلَلْ “rancour”. It only occurs here. Better with Bu from root of A دَلَلْ, S دَلَلَ “to withdraw”, used of reptiles withdrawing themselves under stones etc.; cf. Dt 32:24, Mic 7:17. Also cf. G ησύχασα “was quiet”.

מְהֹות.—Pi. inf. cons. with prep. מִן after אָרָא; cf. Dt 1:29 הָזֵה. תִּירְאֹן מֵהֶם וְלֹא used in Pi. only in Job and once in Ps 19:3; here used with a double acc. It is the Aram. equivalent of the more Hebrew הַגִּזְׁדָּה which can take a double acc.; cf. vs 26:4.

אַתָּכָם.—Bu and Be read quite unnecessarily.

7. יִמְמִים—וּרְבָּשְׁנִים—par. to יִמְמִים, equivalent to “many years”. Gr explains the plu. of יִדְיָעֵן as a case of attraction, influenced by יִדְבָּרוּ. It is better to consider it a case in which the predicate agrees with the noun in the genitive rather than the nomen regens, as in vs 15:20, 21:21, 29:10 (see GK 146a). The plu. may also be explained if we consider וּרְבָּ as a ditto. from יִדְ(בָּרְ) or influenced by יִמְמִים in vs 9.

אָמְרָתִי.—I said '(to myself)=I thought.

8. אָכְנָה—a strong particle used to introduce a fact, after what has been mistakenly said (cf. Zeph. 3:7).

—**רוח חי**—Bu and Bi insert **אָנָשׁ** after **רוח**. This makes a long line and does not help the sense. Du reads **הָאֵר** **רֹוחַ תְּאֵר אָנוֹשׁ**, and refers to Ps 119:130, where **הָאֵר** and **הַבִּין** stand close together. Ba reads **אָנָשׁ** for **חַיָּא**; cf. 33:4, S <sup>אָנָשׁ</sup>, V est, G <sup>έστις</sup>, Aq <sup>έσται</sup>, T <sup>εστι</sup>; **בְּקִישְׁתָּא** is **נְבוֹאָתָא** — **רֹוחַ נְבוֹאָתָא הַיָּא בְּבֵרֶנֶשׁ מִימֶר שְׁדֵי חַבִּינָנוֹן** evidently a gloss. Most versions can be explained by **חַיָּא**. Gr explains the vs as follows: **רֹוחַ** is pred., **חַבִּינָם** a noun clause as subj. and **חַיָּא** used in anticipation of that subj. Translate “But indeed, it is the spirit in man, and the breath of the Almighty which maketh them to understand.”

—**חַבִּינָה**—Ba reads **חַבִּינָה** to agree with **אָנוֹשׁ**, but a plu. suff. may be used to stand for a collective noun; cf. Aq, θ, *aὐτοὺς*, S <sup>אָנָשׁ</sup>.

9. **רַבִּים**—can only mean “of high degree” or “many”, and this is not a good par. to **זְקִנִּים**. Bu reads **שְׁבִים**, but cf. S <sup>אָנָשׁ</sup>, V longaevi, G *οἱ πολυχρόνιοι*, Ley **רַבִּים יְמִים**. Du Be much better **רַבִּים יְמִים**, cf. vs 7.

The negative idea in (a) is carried over into (b).

10-17—Bu omits 11, 12, 15-17 and reads 9, 14, 10, 18 etc. Du omits 10 after **לְכָנָה** and reads **לְכָנָה + 15, 16, 17, 11ab, 12a, 11c, 12bc, 13, 14, 18.** Str reads 9, 15, 16, 17a, 10b, 11ab, 12a, 11c, 12bc, 13, 14, 18. Ba 19, 11, 14, 18, 19, 21, 22. Bu deletes more than necessary. Du is much better, and Str follows him very closely. I read 9, 15, 16, 10, 11ab, 12a, 11c, 12bc, 13, 14, 18. Vs 15 following vs 14 is very difficult. We have a change of persons without any reason, and the result is very disconcerting. For this reason Ba deletes 15 and 16, but vs 15 follows vs 9 quite naturally: “the old men . . . . and so are silent.”

15. The subj. of **חַדְנוֹ** is **זְקִנִּים** understood. The first line is short, and therefore Du uses **לְכָנָה** of vs 10, but this is rather violent. Better insert **תְּנַהַה**.

—**הַעֲתָקָה מִן**—cf. Gn 12:18; 26:22, NH “to remove”, A <sup>עַמֵּךְ</sup> “to release”, Ass. *eteku* “to push forward”; here it has an intransitive sense.

16. **וְהַחֲלַתִּי** (Gr, Du) interrogative without the particle, introduced by waw consec. (GK 112cc), “and should I wait”; cf Ez 18:24.

10. Du places **לֹכֶן** with 15a, and reads 17 here. However, one of the chief reasons for Elihu's speaking is supposed to be because of the failure of the friends to find words to say. For this reason, I prefer to leave the particle in its place.

**שְׁמַעְתִּי** — cf. S מִסְמְרָה, V אִסְמְרָה, μαρτυρεῖ με; hence read **שְׁמַעְתִּי** (so Hi, Bu, Be, Gr, Ba). Du omits 10a, and reads 17a as being more poetical; however, the G of vs 17 makes one suspicious of its authenticity.

**אֲפָנָנִי** — **אֲפָנָנִי** is usually used in poetry where **גַּם** is used in prose (B D B p. 64.) **אֲפָנָנִי** is a favorite word of Elihu; cf. 34:12, 17; 35:14, etc.

17. **אָעַנָה אֲפָנִי חַלְקִי אֲחֹהָה דַּעַי אֲפָנִי** — (a) is evidently a duplicate of 10a, and (b) in (a) is very suspicious, probably a variant of 10a. This suspicion is only increased if we cf. G νιπολαβών δὲ Ἐλιοῦς λέγει.

11. **הַחֲלַתִּי** — usually Pi. but here and in 16 the Hiph. is used. Cf. S ἴδον ὑπομενα τοὺς λόγους ὑμῶν.

**וְאָנֹנִי — וְאָנֹנִי** — a contract form on the analogy of **עַ** verbs, and doubtful (GK 86i).

**עַ** — (Bu) implies eagerness.

**וְעַדְיכֶם** — Gr takes it as **עַ** in 11b; cf. S מִסְמְרָה, A מִסְמְרָה; hence read **עַדְיכֶם**, insert **וְעַ** omitted by a scribe, and transpose 12a before 11c, since 11c is a climax to the verbosity of Job's critics and friends.

**מְלִין** — read **מְלִים**. **וְ** is obviously an oversight of an Aramaic scribe. The word appears 38 times in Job and only 4 times in the remainder of the OT (ex. Ps 89:4, 2 Sa 23:2, Prov 23:9, Ps 19:5).

12bc. **וְהַנֶּה** — shows a close connection between this verse and the preceding, “as a result”.

**בְּ** — **אֲנִי לֹא-יָוֹב** — “she has not”. = “belongs to”; cf. Gn 9:30

**מִבְכֵה**—“a convincer”, Gr “one to convict”, Str “that convinced”, Du “der rugte” = “who blamed”; quite different from 9:33.

The negative idea of (a) goes over into (b).

13. פָּנָא as a warning like פָּנָא, cf. 36:18, also Is 36:18, פָּנָא יְסִיתָּה אֶתְכֶם חָזְקָהָוּ “beware lest”.

— root נִדְפָּנָה a Kal juss. form. The root contains the idea of “defeating” or “crushing”; cf. Ps 1:4, 68:3, Job 13:25 הַעֲלָה נִדְפָּת עֲרוֹז; also cf. Σ ἀπορριψει. It shows the utter helplessness of Job when God begins His argument.

14. Du reads **עָרֵךְ אֵלִי** with M, explaining that Job had not spoken anything against him but against God (cf. 13:18; 23:4). Better read with Gr, S, A **אָעָרֵךְ אָשָׁר** par. to **כָּאֵלָה** **מְלִיכָּם** **בְּאָמְרֵיכֶם** read **כָּאֵלָה** **אֵלִי** for **כָּאֵלָה** **תְּוַאֲנָתָה**, making par. to **בְּאָמְרֵיכֶם**, and translate "I will not set forth such words as these, nor will I answer him with your sayings".

18. follows vs 14 much better than vs 17. We have here then the reason Elihu does not have to use the words of the friends.

cf. 1:21, a contract form (GK 23f).

—**כִּי אָנִי**—the line is short; therefore read with Du or  
אָנָּבִי. Ley suggests **כִּי פִּי**. Ball reads with the suggestion  
of G. **אָרָבָר כִּי G.**

—root **צוק** “to constrain” or “bring into straits”, NH “be distressed”, “be narrow”, Aram. **עיך**, S. ۱۰۳; cf. 4:2 **וְעָצֵר מַלְיָם מֵי יַם**, the idea is like that of “to make narrow” so that the container is too small.

used in this way in 15:2, 35. Also cf. the use of **בְּטוּה** in Ps 40:9; Lam 2:11; Job 19:27.

19. **הַנְּהָ**—for m.c., with Bi, Gr, Ba **הָ**.

Gr connects with **בטני** as a grammatical object, hence a clerical error for **תבקע**, mistaken because of **יפתח** (so Du, Ba). However I would take **כָּבוֹת חֲדָשִׁים** as par. to **יבין**, and **יפתח** par. to **יבקע**, and translate "Behold my belly is like wine that has no vent, like new wine-skins which are about to break."

which are about to break. **אבות חדשם** stands for wine-bottle, and for the skins containing the new wine.

20. **אָדְבָרָה**—cohortative and emphatic.

רֹוחַ root “to be wide”, NH id, **רֹוחַ** a wide space, Aram. **רֹוחַ** “to be wide”; cf. 1 Sa 16:23—a figure of relief for Saul, “respite” in Est 4:14, so Ex 8:11 Lam 3:56.

**וְעַנְהָ אָפָה שְׁפָתִי** par. to **וְעַנְהָ**; cf. 8:5.

21. Several alternatives of (b) have been suggested, but none are satisfactory.

**הַפְנֵי תְשַׁאֲן אֲשֶׁר פָּנֵי אִישׁ** — cf. 13:8.

**אָכְנָה** is difficult. V aequabor, T **אָדְמָתָם**, G **ἐντραπάω**, S **אָחָה** “be ashamed”; cf. Jud 3:30 where **וַתִּכְנַע** is translated by the G **ἐνετράπη**. So also note the M and G of 2 Kgs 22:19, 2 Ch 7:14, 12:7, 12. This word is also supported by S. Therefore I would suggest that **אָכְנָע** of vs 21 has become confused with **אָכְנָה** of vs 22. Translate “Let me not regard any man, nor will I humble myself before men.

22. **יִדְעַתִּי אָכְנָה**—The impf. used here is uncommon in Hebrew. Gr cites Is 42:21, and explains it as a Syriac construction. Ba asserts that the expression is impossible, and reads **לְשָׁאַת פְּנִים** with G. But it is a good Arabic or Syriac construction and quite possibly correct here.

**כָּנָה**—S id, A **كَنَّة** Aram; cf. Is 45:4; 44:5.

**כִּמְעַט אֹיְבֵיכֶם אָכְנָע**—“Had . . . soon would I have subdued their enemies.”

**עִשְׁנִי**—**עִשְׁנִי** an indication that the Syriac has been translated from the Hebrew.

### CHAPTER XXXIII

וְכָל־דְּבָרַי הַאוֹיָנָה.	1. וְאֶלְמָם שְׁמַע־נָא מַלְיָ
דְּבָרָה לְשׁוֹנוֹ בְּחַפֵּן.	2. הַנְּהַרְנָא פְתַחְתִּי פִי
וְשְׁפָתִי בְּרוֹד מַלְלָוָן.	3. יְשִׁיחָ פִי אַמְרִי דָעַת
וְנִשְׁמַת־שְׁדֵי תְּחִוָּנָן.	4. רֹוח־אָל עֲוֹרְתָנִי
עֲרָכָה וְהַתִּיצְבָּה לִפְנֵי.	5. אָם תּוֹכֵל הַשְׁבָנִי אֱלֹהָ
מַחְמָר קְרַצְתִּי נְמִינָנִי.	6. חֹזֵ-אָנִי כְפִיךְ לְאָל

ואכפי עלייך לא יכבר.  
וקול מליך שמעתי.  
חף אני ולא עון לי.  
יחסבנִי לאויב לו.  
ישמר פל ארחתך.  
כיו מעלים אלוה מאנווש.  
כיו כל-דבריך לא יענה.  
ובשתים לא יפרנה.  
בתנותם עלי משפטך.  
ובבראי מחתה יחתם.  
ונגזה מנבר יכסת.  
וחיתו מעבר בשלחת.  
ובבריב עצמיו אתה.  
ונפשו מאכל תאנת.  
ושפי עצמתינו ראו.  
וחיתו למו ממתיהם.  
לא יצקחו אחד מנינ-אלת.  
ולחגיגך לאדם מוסרו.  
ימצא כפר לנפשו.  
ישוב לימי עולםינו.  
וירא לפניו בתרועה.  
ישיר על-אנשים ויאמר.  
ולא שווה לי בעוני.  
וחיתי באור תראת.  
פעמים שלש עם גבר.

7. הנה אימתי לא תבעתך  
8. אך אמרת באוני  
9. וזה אני בלי פשע  
10. הון תנואות עלי ימצא  
11. הון ישים בסד רגלי  
12. הנה צעקה לי ולא אענה  
13. מודיעו אליו ריבות  
14. פירבאת ידבר-אל  
15. בחלים בחיוון לילה  
16. או נילה אז אונש  
17. להסיך אדם ממעשה  
18. וייחשך נפשו מנישחת  
19. והוכחנו במכאוב על משכוב.  
20. זה מהתו חיתו ללחם  
21. זיכל בשרו מרוזן  
22. ותקרב לשחת נפשו  
23. אם יש עליו מלכים  
אם בלבו לשוב לאל  
24. יפרעהו מרדת שחת  
25. יטפש בשרו מנער  
26. יעפר אל-אלוה וירצחו  
27. ויבשיד לאנוש צדקהו  
28. חטאתי וישראל העויה  
28. פרה נפשי משחת  
29. הון-כל-אללה יפעל-אל

<p>לראות באור החיים. החדש ואנכי אדבר. דבר ביהחפצתי צדקה. חדש ואאלפֶך חכמה.</p>	<p>לדשֵב נפשו מנישחת הכחש אוב שמע-לי אָבִישׁ-מְלָיִם הַשְׁבָּנו אָבִין אַהֲרֹן שְׁמַע-לי</p>
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1. **בְּמִנְחָה**—a word used in beginning a new subject, frequent in Job, especially in the prologue and dialogue.

אַיּוֹב — is likely a gloss, omit m.c.

**שמע-נו מל'**—a favorite expression of Elihu and Job; cf. 13:6; 21:2; 32:10; 33:31, 33; 34:2, 19, 16; 37:2. Cf. the use of *A* اسم by the Arabs in Palestine to-day. An Arab in arguing will begin nearly every statement he makes, in this way.

הנה-נא ערכתי משפט — הנה-נא cf. 13:18

so 9:5; 32:20; 35:16; cf. 3:1—**פתחתי פִּירָח אַיּוֹב פִּיהוּ**

בְּ אֶמֶת יִתְהַחֵךְ וְחַעֲכָת שְׁפָתִי רְשָׁעָה — בַּתּוֹךְ חָנוּ — cf. 20:13; palate of the mouth, par. to שְׁפָת in Prov 5:3; also cf. Prov 8:7;

3. **ישך לבּי אמרִי דעת** —Du **ישר לבּי** cf. Joel 2:24 (so Gr and Be); Bu reads **ישר לבּי אמרִי דעת שפְתִי ברוֹר מַלְכוֹ** and translates, "My words are upright like my heart, and what my lips know they speak out". Du's is better metrically. Bu's first line is too short and his second too long. Ba reads **יש בְלַבּי אמרִי דעת**. I would suggest either **ישר**, cf. note on vs 27, or better **ישח**, cf. Ps 145:5.

**שְׁפָטִי** שְׁפָטִי, מְנֻאָה, כְּפָסָס—לְבִי B hence read par. to became ב, and ס was inserted to make sense.

אמרי — read.

—וְדֹעַת—ditto. hence omit. This gives us excellent parallels. **אמְדֵי דַעַת** par. to **בְּרוֹר**, **יִשְׁחַם** מִלְלָוָן, and **פִי** וִשְׁפָתִי par. to **וִשְׁפָתִי**.

—root **ברָר**, cf. **רָר** “pure”, **רָר** “free”, Ass. *bararu* “shine”; here used as an adv. This form is used in Zeph 3:9 as an adj. to mod. **שְׁפָחָה**

הציקתני **ועודרתני** = אֲמַתָּס S — **עתני** 4. **רָם בָּנָגִי**

תְּחִנֵּי — G ἡ διδάσκουσά με = **תְּחִנֵּי**. The change is slight, and the meaning more in conformity with 32:8. Du would alter its position, or omit with Bu. Peake and Ba place it after vs 6. As I have emended the text, however, its contact with vss 3 and 5 seems fairly secure.

5. **דְּבָר** —**הַשִּׁבְנִי** — used usually with **דְּבָר** as in Is 41:28, or **מְלִים** ; cf. Jb 35:4, but also in Job 13:22; 20:2. G adds  $\pi\tau\circ\delta\tau\tau\alpha$  which Du renders **אֱלֹהָה**. Ba adds **מְלִים**.

**הַשִּׁבְנִי** —**עַרְכָּה** — an impv. form (see GK 48i), par. to **דְּבָר**; cf. 32:14,

5b. **הַחִצְבָּה** **לִפְנֵי** after **לִפְנֵי** ; transpose **לִפְנֵי** **מְלִין** **עַרְכָּה** —**לִפְנֵי** after **לִפְנֵי**. Gr considers it used in a military sense as in 1 Sa 17:16. Ba understands **מְלִין** after **עַרְכָּה**.

**כִּפְעָמִים** — cf. *ki-pi*, Aram. —**כִּפְעָמִים** — “in measure that”; cf. Ex 16:21 —**כִּפְעָמִים אֲכָלוּ** — “in the measure of his eating”; so here, “in the measure of thee in regard to God”.

**קָרֶץ** —**קָרֶץ** — NH iv 388a used of a baker in cutting off pieces of dough. S  $\tau_{\beta\gamma\mu}$  — “frost”, Ass. *karasu*; cf. Ass. equivalent *karasu tita*, with the idea of pinching off clay to form man.

**אַפְּ-אָנִי** — cf. the more poetic form 32:10, **גַּם-אָנִי**.

7. **אַכְפֵּי** — cf. root in Prov 16:26 **אַכְפֵּי** “to bow down”; hence — “my bowing down” — “a pressure”; cf. S  $\pi\mu\kappa\tau$  “my anxiety”, T **טָנוֹן** — “my burden”, G ἡ χείρ μοῦ = **בָּהּ**, which Wr, Bu, Du, Ba, Str read. However, taken as an Aramaism **אַכְפֵּי** is a good par. to **אַמְתִּי**. **אַכְפֵּי** also has the advantage, in that it agrees in gender with the verb. In vs 9:34 **שְׁבַט** is par. to **אִמְתָּה**. This may also be taken as an argument for the originality of **אַכְפֵּי** here. In 31:21 may well be an error.

8b. **מְלִיךְ** — cf. S  $\mu\mu\mu\mu\mu\mu$  **מְלִיךְ** —**וּקְוָל** **מְלִין** — agrees better with **אַמְתִּת** (so Du, Bu, Bi, Be, Gr, Ba).

**שְׁמַעְתִּי** — S  $\mu\mu\mu\mu$ , G  $\alpha\kappa\eta\kappa\alpha$ ; hence read **שְׁמַעְתִּי** par. to **אַמְתִּת**.

9. **בְּלִי** — used with a noun to form a synonym to the preceding adj.; cf. 24:10 **עַרְוָם הַלְּכֹו בְּלִי לְבָוֹשָׁה**.

**אָנְגִּנִּי** — read m.c. It is also the commoner form in these speeches. These are supposed to be Job's words, but

they are not found so in his speech. Bildad refers to the same statement of Job in 8:6, **אָמַר זֶה וַיְשַׁר אֶתְהָ**. Job often asserted his integrity, but not before chap. 7. This seems to indicate that the book was not a unit, or, if by one hand, the plan was not well followed; cf. 10:7; 13:18; 23:10, 11; 27:5.

**חַפֵּחַ** — root **חַפֵּת**, NH id, Syriac **חַפֵּת** “to wash”, **חַפֵּחַ** “to strip off hair”, hence perhaps **חַזְמָה** a “shore”, “something washed bare” is from the same root.

**זָבֵחַ** = **זָבֵחַ** = **זָבֵחַ** — S. **זָבֵחַ** Ass. **Zaku**; cf. vss 8:6; 16:17.

**תְּנוּאָה** — root **תְּנוּאָה** — “to frustrate a purpose”, Ps 33:10; cf. Nu 14:34 “the estrangement of God from man”; hence “opposition” or “hostility”. Gr, Du, Bu, Wr, Str read **תְּנוּאָה** — root **תְּנוּאָה**; cf. Jud 14:4. However, the change is unnecessary since the line gives a good sense as it is. “He findeth occasions of hostility” par. to “He counteth me as an enemy”.

10b. cf. 19:11; **וַיַּחֲשַׁבְנִי לֹא בְּצָרְיוֹן** 13:24.

**לְאוֹיֵב לֹא**

11. **יִשְׁמָם** — point **יִשְׁמָם**; cf. 13:27. Elihu usually begins Job's speeches with **הִנֵּה**; hence insert m.c. This verse is taken verbatim from 10:12.

**סְדָא** — NH id, Aram. **סְדָא** “wooden stocks”.

12. **זָנָת** — ditto. from **תְּנוּאָה**; hence omit m.c.

**אָעֵנָךְ**, **צְדָקָת וְלֹא** — Gr omits **אָעֵנָךְ** and retains **צְדָקָת וְלֹא** is possibly a variant of **אָעֵנָה** in vs 13. G  $\pi\hat{\omega}s\gamma\hat{\alpha}\rho$  λέγεις δίκαιός είμι, καὶ οὐκ ἐπακήκοέν μου, which may be rendered **הַנֶּה אָמַן אַצְעַק לֹא**. Du reads **הַנֶּה** **הַנֶּה** **אַצְעַק לֹא**. **אָעֵנָךְ** — ditto. from **כִּי**, and **אָעֵנָה** may be pointed as Ni. without any violent change.

**כִּי יַדְבֵּה** — counted by most as corrupt, G  $\alpha\hat{\iota}\hat{\omega}\hat{\nu}\hat{\omega}\hat{\sigma}$   $\gamma\hat{\alpha}\rho$  = **מַעֲלִים יְ** — transpose **וְ** and write **וְ**; cf. 9:16 — **מַעֲלִים** — **כִּרְאַת וַיַּעֲנֵנִי לֹא אָאַמְּנֵן כִּי יָאֹזֵן כּוֹלִי**, 8, 9; 19:7. Ba reads (b) and translates “Will God contend with mortal man”? or perhaps **כִּי יַדְבֵּב**; this fits in with vs 13 very well, “for God is striving with men”, reading **עַם** for **מִן**.

13. **דָבְרֵי**—Elihu is talking explicitly to Job, hence it would be far more natural to read **דָבְרֵךְ**. Bi, Du, Str etc. read **דָבְרֵי**; cf. G μον τῶν ἡμῶν making **כִּי** introduce the direct narration. “Alle meine Worte beantwortet er nicht”. However, I take it that **כִּי** is a conjunction, and that **דָבְרֵי** is referring to Job as **רִבְבוֹת**; hence read **דָבְרֵךְ** (so Bu, Gr, Ba, etc.).

14. **בְּאַחַת** ..... **בְּשַׁתִּים**—Eng. Vers. “once . . . twice”, V semel . . . secundo, G ἐν γὰρ τῷ ἀπαξ . . . ἐν δὲ τῷ δευτέρῳ, Σ ὅτι ἀπαξ . . . ἐκ δευτέρου. Gr remarks with Del that **בְּאַחַת** can never mean “once”. To prove his point he quotes Ps 62:12 **בְּאַחַת** . . . **אַחַת** . . . **שְׁתִים** meaning “one way”. In Jer 10:8 **בְּאַחַת** means “together” = “in one time” rather than “in one way”; cf. Prov 28:18; Nu 10:4, where the meaning is undoubtedly of time rather than method; also cf. 1 Sa 18:21 (so Dr). The various Greek versions also took it in this way.

**שׁוֹרֵנָה** root—occurs several times in Job and in the Elihu Speeches 34:29; 35:5, 14, but the idea is impossible here. S reads **סְמֻחָה**, V repetit; hence Bu or **לֹא יִשְׁנָה**. Gr objects to this because in the sequel God does speak more than once. But Gr’s rendering of “in one way” has the same difficulty, in that God does speak, according to Elihu, in more than one way. Ba reads **נִשְׁנָה**—“For at one time El speaketh, and at a second it changeth not”; cf. Ps 89:35, Du **יִשְׁבָנָה**, Peake **אָמַלְאָה**. Note, however, Σ ἐκ δευτέρου οὐ ἀκύρωσει αὐτόν = **יִפְרָנָה**—“He will not make it ineffectual”. Eliphaz uses this word in 5:12, in which he says that Jahweh maketh the devices of the wicked of no effect.

15. **חֹזֵן**—S **חֹזֵן**, V in visionen nocturna, G ἡ ἐν μελέτῃ **νυκτερινῇ**; hence read **בְּחֹזֵן** (so Gr, Du).

**בְּנִפְלֵת תְּרִדְמָה עַל אֲנָשִׁים**—gloss from 4:13 (so Gr, Bi, Du, Be, Bu, Ba). The presence of **אֲנָשִׁים** in vs 16a also adds to the suspicion of the authenticity of this line.

**וְחַתְּנִי בְּחִלּוּמוֹת** Dreams as warners, cf. 7:14 etc.

16. **וּבְמִסְרָם יִחְתָּם**—root—“to seal up” is very difficult here. Read therefore with G, S **יִחְתָּם**—“dismays

them"; cf. 7:14 (so Be, Bu, Du, Str). **מִסְרָם**—Gr suggests **מִסְרָם**—“their fetters”, or **מִזְרָם**—“their discipline” or **מִסְרָם**—“disciplines” or “admonishments”, which are usually spoken to a man; Bu, Ba or **וּמִסְרָם אֲלֹהִים** מִזְרָם; cf. G ἐν ἐδεσίν φύσον τοιούτοις or as Du **וּבְמִרְאָה אֲלֹהִים** בְּמִרְאָם. The omission of the **ם** is also suggested by S <sup>מִסְרָם</sup> <sup>מִסְרָם</sup> A <sup>מִסְרָם</sup> <sup>מִסְרָם</sup>. The S and A therefore support G in the radicals their texts suggest. Hence read **מִסְרָם** **וּבְמִרְאָה** **מִתְחָה** **וּבְמִרְאָה** **מִתְחָה** omitted in M on account of confusion with **יְחִתָּם**, while the **ם** is retained in **מִסְרָם**.

17. **מַעַשָּׂה**—G ἀπὸ ἀδικίας S <sup>מִעַשָּׂה</sup> <sup>מִעַשָּׂה</sup> A <sup>מִעַשָּׂה</sup> ab his quae facit, T **מִן עִזְבָּדָא בִּישָּׁא**. Du, Str follow G and read **מַעַלָּה**. However **ἀδικία** may be a free rendering, explaining the kind of work; note T modified by **בִּישָּׁא**. Read with S, A **מִמְעָשָׂה** **מִ** was dropped because of confusion with **אָדָם**, and **וּ** because of confusion with **וָגָה** (so Gr, Bu).

**נוֹה**—“pride” 22:29, Jer 13:17.

**יִכְתָּה**—cannot be correct. Pride is not to be covered up, but to be plucked out. Hence with Di, Du, Be, Gr **כַּח**—“to cut away”, root **כַּחַת**; cf. Aram. **כַּחַת**, A <sup>כַּחַת</sup> “to cut off”, found in the Kal pass. ptcp. Is 33:12, Ps 80:17 used of the cutting away of thorns and vines; cf. G **ερρύσατο** “to pluck out”. Dill suggests **יִלְלָה**.

18. **לְהַבָּר** carries on vs 16 with the same force as **לְהַבָּר** of vs 17. Du suggests **לְהַבָּר** which would give the same meaning.

**מַנִּי**—poetic form of **מִן**, occurring often in Job.

**נְפָשׁוֹת**—as often in the Elihu speeches.

**מַעֲבָר בְּשָׁלָחָה**—Du and Ba read here and in 36:12 **בְּשָׁאָלָה**. This makes excellent sense, but the scribe would hardly make the same error twice in so short a time. **חַלְשָׁה**—In Joel 2:8; Neh 4:11, 17, the word is used for a hand missel. S of this verse reads **אַחֲרָה** A <sup>אַחֲרָה</sup> (so in 36:12). In 26:6 **אַבְדָּן** **שָׁאָלָה** is par. to **אַבְדָּן**, and is a possibility here. However S invariably translates **שָׁאָלָה** by **מִשְׁאָלָה** and **חַלְשָׁה** by **מִשְׁאָלָה**, G reads **πολέμω**; hence we conclude that a different word from **שָׁאָלָה** was used, but

one having a similar meaning. Here **שְׁלֹחַ** is used as a par. to **שְׁחַת**, and must be a fig. expression for "destruction" (so Gr, Bu).

19. **וְהַבָּה**—waw consec. perf. used to describe a frequentative action (see GK 112e). Gr and Du make a distinct introduction to the verse and follow the G *πάλω* δὲ = Ba. **אוֹ הַכּוֹתֵחַ** **נִמְיָחַ**. However I would prefer to read the verb in the active voice and add the 3rd sing. masc. suff. (S, A read active).

**וְשָׁכַבְנוּ**—read **וְשָׁכַבְנוּ**—ditto. from **מִשְׁכַּבְנוּ**; cf. V in lectulo, G *ἐπὶ κοίτῃς* (so Be); also vs 15.

**וְרִיבָּה**—Du reads **וְרִיבָּה** (so Str with S) and then changes **אָטָר** to **אָתָן** with G *ἐνάρκησεν* "to grow stiff", and translates "Und alle seine Gebeine sind gelahmt". These emendations, however, are more ingenious than necessary. Read **וְרִיבָּה** **בְּמַכְאָבָה** par. to **בְּמַכְאָבָה**.

**אָתָן**—cf. Am 5:34 — **נַחַל אִירָן** — **אָתָן** — a continually flowing stream. Here it is an adj. modifying **רִיבָּה**. With this idea cf. 30:17 **לִילָה עַצְמֵי נִקְרָא מַעַלִי וּוּרְקֵי לָא יְשַׁכְּבָנוּ**.

20. —perf. waw consec. with frequentative force. Root **וָהָם**, only here in OT; cf. A *נַחַם* "to stink, be greasy", Aram. **וָהָם**, NH "be foul", Pi. "to make foul", so here (חִוָּה) "his appetite makes him to loathe"; cf. 5:15 **לְנָנוּעַ נְפָשֵׁי הַמָּה כְּדַי לְחַמֵּי**.

21. **וַיַּכְלֵל**—read clause of result after vs 19.

**מַרְאֵי** — "vor Abmagerung", Bu — **מַרְאֵי** — Du — "verliert das Ansehn". S suggests **מַמְוָא**, but this does not give a good par. to (b). Cf. Is 10:16; this is also Gr's suggestion, and seems to be the best that can be done with it. Ba **מַרְעֵב**.

**מַרְאֵי לֹא רָא** — **וּשְׁפֵי** — keth. Du omits **לֹא רָא** as a gloss on **וּשְׁפֵי**. and reads **וּשְׁפֵי** to **לֹא רָא** and emends **וּשְׁפֵי** to **לֹא נָאָוֹ**. Gr is doubtful about the meaning of the verse and leaves a blank after "bone". Ba makes **וַיַּבְשֵׂן** and **בְּלֹא רֵי** equal to **בְּלֹא רָא**. However, if we omit **לֹא** with V "et ossa, quae tecta fuerant, nudabuntur", we may be able to get some meaning from the verse. **שְׁפֵה** — root **שְׁפֵה**, used only in Ni. part. with **דָּר** to mean "a hill devoid of

springs and vegetation", hence "barrenness" or "poverty"; cf. A לֵב, colloquial سَاحَة "a sand hill". His bones have no flesh on them, and the edges of them are quite visible. For the number of לָאָן see GK 146a.

**לְמַתִּים**—M has been a source of trouble to all translators, owing to the fact that lines have been lost. **סִיחָה** G *εἰς ἥδη*, Bu, Be, Du read **לְמַתִּים**, Ba, but V reads **לְבִית הַמַּתִּים**—a correct translation of **מַתִּים** "destroyers". This agrees with vs 23 as emended. To lengthen a short line **לְמַנוּ** may be read for לְ.

21. M marks a very sudden change, making it impossible to connect this verse with either 22 or 24.

**מַלְאָך**—Bu takes it as a gloss on **מַלְיִץ**, and omitting (b) after **אָמַר** reads **מַלְיִץ לְהַנִּיד לְאָדָם יִשְׁרוֹן**. G reads quite differently, and from it we may restore the lost line and explain the many difficulties presented by M.

ἐὰν ὁσυν χίλιοι ἄγγελοι θανατηφόροι, ἐις αὐτῶν οὐ μὴ τρώσῃ αὐτόν  
ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι πρὸς κύριον,  
ἀναγγείλῃ δὲ ἀνθρώπῳ τὴν ἐαυτοῦ μέμψιν,  
τὴν δὲ ἄνοιαν αὐτοῦ δείξῃ.

**מַלְאָכִים—מַלְאָך** G ἄγγελοι θανατηφόροι—transpose מ from **מַלְיִץ**—G οὐ μὴ τρώσῃ αὐτόν. מ has been transferred to **מַלְאָכִים**. ל is the remnant of אָל and ז is evidently the remainder of a word which the G translated τρώσῃ αυτον, perhaps **יִצְחָחוּ**.

23a. **לְהַנִּיד לְאָדָם יִשְׁרוֹן**—cf. G ἀναγγείλῃ δὲ ἀνθρώπῳ τὴν ἐαυτοῦ μέμψιν. Evidently **יִשְׁרוֹן** was read **מַוְסְרוֹן**; cf. Du, Be. מ omitted because of confusion with אָדָם. This line, however, has no connection with 23b. G supplies a line omitted by M **ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι πρὸς κύριον**—which may be a translation of **לְשׁוֹב אָל** or **אָל-אָל** "If it be in his heart to return unto God, and to tell to man what he has learned."

25. **וַיֹּחַנְנוּ וַיֹּאמֶר**—After the line, which we have recovered, became lost, the scribes found the line short, and the connection between vss 23 and 24 impossible. They therefore inserted these two prosaic words.

**פְּרֻעַחַו**—root unknown. Wr, Hsm, Bu, Du read **פְּרֹהַחַו**, Di, Bi **פְּרֹהַחַו**; Ba **אַפְּרֹהַחַו**. **פְּדֻעַ**—S Pa. “to split”, “to cleave”, A<sub>עֲמַד</sub>, “to compare”, hence read root **פְּרֻעַ**—Aram. **פְּרֹעַ**, S<sub>עֲמַד</sub>, A<sub>עֲמַד</sub>, Ass. *paru* “to break open”, and so in Hebrew, “to exempt”, “free from”. Read **יְפְּרֹעַחַו**, an impf. in the apodosis of a conditional sentence, whose protasis is in the previous verse.

**יְפְּרֹעַחַו**—read **יְמַצֵּא** par. to **מַצֵּאתִי**.

**רַטְפֵּשׁ**—cf. vs 25. Du suggests that it is the result of the confusion of the last word of 24 and the first in 25. Possibly the last word of 24 was **לְנַפְשׁוֹ**. This fills out the line and gives us a good parallelism.

25. **רַטְפֵּשׁ**—transpose **ר**, and read **טַרְפֵּשׁ**—cf. S<sub>אַפְּרֹהַחַו</sub> “emaciated”, which is opposite to the meaning desired here. In Ass. *ritpasu*—“broad”, the (t) is **ת** and not **ט**, and is from the root **רַפֵּשׁ**; hence the word is probably an error for **טַפֵּשׁ**—root **טַפֵּשׁ** “to be fat” “plump”, then metaphorically as in Ps 119:70 “to be stupid”; cf. Ass. *tapasu*; opposite to emaciated—“fresh”.

**יִשּׁוּב**—Bi, Du, Be, Ba take it as a jussive, and to contain the speech of the angel. Gr. denies the probability. Cf. 22:23; 2 Kgs 5:14. As I have read the previous verses, it must be taken as an impf. following vss 23 and 24.

26. **וַיַּצְחַזֵּה**—has for its subj. “God”; **יִעַתָּר**—has “the sufferer”. **וַיַּרְצַחַזֵּה** however does not interrupt the sense that **אָוַרְאָ** refers to the sufferer again.

(26a)—cf. Eliphaz's question to Job 5:1, also 9:14, 8:6. **וַיַּרְאֶה**—Bu “and He let Himself be seen”, having God for the subj. But it must be remembered that God's personal presence was a terrible thing to Elihu, and he could scarcely have implied that. Note 37:19, 20; cf. S<sub>אַמְמָאָם</sub>; hence point **וַיַּרְאֶ** as Ni., and read “and he appears before Him”. G implies **וַיַּבָּא**, which gives about the same meaning.

**הַרְוִיעָה**—Du points out that this is the word used for music in the temple service. Job, therefore, being once more clean, and acceptable to God, comes to the temple, and joins in the temple music. Cf. G συν ἐξηγορεῖ, Σ ἐν

ὑμνολογίᾳ. Contrast this with Job's experience in 9:3, 16; 21:22.

וַיַּשְׁבַּב—Bu, **וַיַּשְׁלַמְתָּ**—Ba, **וַיַּשְׁבַּב**—Gr, Du much better or **וַיַּבְשַׁר**. This would only presuppose the dropping of the **ר** and the transposition of **ש** and **ב**.

**וַיַּשְׁרֵךְ**—“he looks”. But pointing it with Gr, Du and Bu gives an excellent par. to **בָּשָׁר**.

The two prepositions are difficult, but in the later period of the language **ל** **עַל** does take on the meaning of **לְאָ** at times; cf. 21:31, **פָנֵי עַל** **לְבָדָעַ**, also Prov 25:20.

27bc. (b) Bu **וְאֵלֶּא שָׂוָה לִי**, G *καὶ οὐκ ἀξια ἡτασέν με ὡν* *ημαρτον*. Hence point as Pi. **שָׂוָה**, and add with G (so Gr, Du). **שָׂוָה** is used in this sense in the Hiph. in Lam 2:13. Ba obtains about the same meaning with **וְלֹא שָׁלֵם פָעָלֵי לִי**.

28. Cf. **נֶפֶשִׁי**.....**חוּתִי**. read keth. (so S).

**מַעֲבֵר בְּשַׁחַת**—is peculiar, but possibly Elihuian. Bu reads **מַעֲבֵר**, Ba omits **בְּשַׁחַת** which is an improvement. It was possibly inserted from vs 18. Cf. Eliphaz 5:20 **בְּרַעַב פַּדְךָ מְמוֹת וּבְמַלחְמָה מִידִי חַרְבָּךְ**.

29. Cf. Is 17:6, **שְׁנַיִם שְׁלֵשָׁה** “three times” would have been **פְּעִמִּים שְׁלֵשָׁה**—is elliptical, “two or three times”; cf. vs 14.

30. **לֹאָוֹר** = **לֹהָאֹר** = **לֹאָוֹר**, elision in Hiph. is more frequent; hence Du reads **לֹאָאֹר**, cf. S *أَهْرَار*, V *illuminet luce viventum* = **לֹהָאֹת** (so G). Ba **לֹהָאֹת**—“let him look”, I prefer to read with S, A **לֹהָאֹת** (so Gr, Bu).

31. **הַקְשֵׁב**—only here and in 13:6 in Job. (b) Cf. 13:13.

32. **חַפְצָתִי**—a new note for Job's critics, and quite in accord with Elihu's true attitude toward Job. Elihu looks upon the afflictions of Job in the light of discipline rather than as punishment.

33. **אָנֹן אָנֹן** (Gr) cf. Gn 30:1. Bu omits as a gloss on vs 31. Vss 31-33 are placed by Du after vs 34:15. He argues that these lines were meant to begin an oration especially meant for Job. And since vss 34; 1-15 seem to be addressed

to more than one, these vss should come after vs 15. However, I consider they meant rather to complete an oration, and hence they are in their proper place at the end of chapter 33.

## CHAPTER XXXIV, 1-15

## AN ORATION ADDRESSED TO THE WISE

וַיַּעַן אֶלְיָהוּ וַיֹּאמֶר.	.1.
שְׁמַעוּ חֲבָמִים מַלְיָ	.2.
פִּידָּאָן מַלְיָם תִּבְחַן	.3.
מִשְׁפָּט נְבָרְהָלָנָנוּ	.4.
פִּי אָמֵר אַיּוֹב צְדָקָתִי	.5.
עַל מִשְׁפָּטִי אָפָּוּבָ	.6.
מֵי גָּבָר יָרָח כָּאַיּוֹב	.7.
לְחֶבְרָה עַם־פְּעָלֵי אָנוּ	.8.
פִּי אָמֵר לֹא יִסְפְּנֵגָבָר	.9.
לְכָנָן אֲנָשִׁי־לְבָב שְׁמַעוּ־לְיָ	.10.
כְּפָעֵל אָדָם יִשְׁלָמֵלְוָי	.11.
אַפְּ-אָמֵן אֵל לֹא יַרְשֵׁעָ	.12.
מִי־פְּקַד עַלְיוֹן אֶרְצָהָ	.13.
אִם יִשְׁבֵּן אֵלֵיו רֹחוֹ	.14.
יָנוּעַ כָּל־בָּשָׂר יְחִדָּה	.15.

וַיַּדְעִים הָאוּנוּ לֵי.  
וְחַד יִטְעַם לְאַכְלָ.  
נְדֻעָה בְּנֵינוּ מְהֻ-טּוֹב.  
וְאַל הַסּוֹר מִשְׁפָּטִי.  
אָנוּשׁ חַצִּי בְּלִי-פְּשָׁע.  
יִשְׁתַּחַת־לְעֵגָ פְּמִינָה.  
וְלִלְכָת עַם־אָנְשֵׁי רְשָׁע.  
בְּרַצְחוּ עַם־אֱלֹהִים.  
וְהָאוּנוּ לְכָל־מַלְיָ.  
כָּאָרָח אִישׁ יִמְצָאָנוּ.  
וְשְׁדֵי לֹא יִעָּוֶת מִשְׁפָּט.  
וּמְיַשְּׁמֵן תְּבֵלָ כְּלָהָ.  
וְנִשְׁמַתּוּ אֵלֵינוּ יִאָסָפָ.  
וְאָדָם עַל־עַפְרָ יִשּׁוּב.

2. **שְׁמַעוּ**—addressed to either the three friends or to wise men in general.

3. **לְאַכְלָ**—cf. 12:11 **לְאַכְלָ** طְהִרְתָּא S, V guttur escas gustu dijudicat, A الطعام, G βρῶσιν = **לְאַכְלָ**, Bu and Gr read **לֵאַכְלָ**. However, the evidence is strong for **לְאַכְלָ** introducing the direct object (see GK 117a).

4. **בַּינֵינוּ**—among us, as in Hos 13:15.

**בְּחִרּוּ לְכֶם**—cf. Jos 24:15. **נְבָחרָה לְנוּ**—**מִשְׁפָט** par. to **מִשְׁפָט** **מִתּוֹב**.

5. (a) cf. 12:19. (b) cf. 27:2; 12:20; 19:9.

6. **עַל**—“in spite of” (see BDB, p. 754f).

**אָכָב** **עַלְיָשְׁפָטִי יְכוֹב**—**אָכָב**—Ba, Du, and translates “trotz meines Rechtes werde ich getaucht”. Bu also uses Ni. but referring to Prov 30:6, translates “trotz meines Rechtes soll ich lügen”. Gr follows Ehr and emends **אָכָב**; cf. G *ἐψεύσατο*, Aq, Θ *ψεύσμα*; hence the radicals **כּוֹב** were read. G points to a Ni.=“I am held to be a liar”, i.e. “I am misjudged”. The fact that Job was misjudged was what aggravated his wounds.

**כִּי חַצֵּי שְׁדֵי עַמְּדֵי**—**חַצֵּי** where it is used to indicate “pains” or “plagues” as in Ps 38:3; Ez 5:18. Du reads **מַחְצֵי**—“my wound”, however since is used for a similar idea in Job, Elihu may well have used it here in imitation of Job’s language (so Gr). **אָנוֹשׁ**—**אָנוֹשׁ**—Ass. “to be weak”, hence “incurable”.

7. The line is short. Ba lengthens it by adding **וְאַוְלָם**, however vs 8 is too long. It is quite possible that **וְאַרְחָה** has dropped from vs 7a, where it read **וְיַאֲרָחָה**. This completes the line, and eliminates the difficulty in 8a.

**יִשְׁתָּחַ**—is then a complementary verb in the impf. subordinate to **יַאֲרָחָה** (GK 120c). “Who is a man that goes about like Job, drinking up scorning like water”? cf. 19:3; 24:14, also 15:61. **אִישׁ שְׁתָחַ כְּמִים עַוְלָה**.

8. **לְחַבְרָה**—V omits “qui graditur cum operantibus iniquitatem”, but a word is necessary here as par. to **לְלַכְתָּ**. It is a peculiar form of the infinitive; cf. Lv 5:26—**לְאַשְׁמָה**—**לְחַבְרָה** and **לְרַבְעָה**—“to be guilty”, 20:16—“to lie down”. **לְחַבְרָה** and **לְלַכְתָּ** follow **יִשְׁתָּחַ** “he drinks up scorning like water, joining himself to.....and going with”; cf. 11:11.

**הָאָרָה עַוְלָם תְּשֻׁמּוֹר אֲשֶׁר דָּרְכוּ מַתִּי אָוֹן** 22:15.

9. **יִסְכַּן**—cf. 15:3; 22:2.

**רַצְחָה-עַם**—Ps 50:18; cf. Job’s statement in 9:24, 22; 21:17; 24:24; 21:1,  $\Sigma \sigma\omega\theta\eta\sigma\epsilon\tau\alpha\iota$ = **יוֹשֵׁעַ**, M better.

10. (a) line is too short, hence Du, Bu, Ba insert **לֹכֶן חַכְמִים הַאוֹנוֹ** after **לֹכֶן אֲנָשִׁי לְבָבָךְ**.

—**לְבָבָךְ**—the heart was the seat of wisdom, having the same significance as **חַכְמִים** or **יְדֻעָה** in vs 2, or **חַכְמָה** in vs 9:4. Elihu usually makes **אָזֶן** par. to **שְׁמָעָה**; cf. 31:1; 34:2, 16. Hence we might expect **בְּלֹכֶן דְּבָרֵי הַאוֹנוֹ** or **לְכָלָל מְלֵי**.

**חַלְילָה לֹאֵל מְרַשָּׁע וְלֹשֶׁדֶי מַעֲוָל (מַפְעוֹל עַל)**

—**חַלְילָה**—usually takes **מִן** with the inf., here only a matter of punctuation; hence read **מְרַשָּׁע וְלֹשֶׁדֶי**; cf. G **μέρασθεντος**.

**מַעֲוָל** = **מַפְעוֹל עַל** (so Du, Gr), or better with Ba **מַפְעוֹל עַל**. G **ταράξαι τὸ δίκαιον** presupposes **צְדָקָה**.

—**וְלֹשֶׁדֶי**—read **וְלֹשֶׁדֶי**; cf. G **καὶ ἔναντι παντοκράτορος**. The close resemblance of this line with vs 12, and the rendering of G seems to indicate that this verse is a gloss on vs 9 with language taken from vs 12; hence omit.

11. (a) **כִּי פָעֵל**—cf. S **καθημένος**, G **καθὰ ποιεῖ**, also the par. in (b), hence read **כִּי פָעֵל**.

—**וְמַצְאָנוּ**—Hiph. used “to befall” or “to overtake”; cf. Dt 31:17.

12. **אֲפָאָמְנָה**—emphatic.

—**יְרִשְׁיָע**—Hiph. used in the later stage of the language to mean “to do wickedly”, and quite possible here. Cf. Neh 9:33; Dan 9:5; 12:10. Du, Bu, Be read the Kal. Cf. the vs with 8:3.

13. **פָּקַד עַלְיוֹן**—“entrusted to him”; cf. Nu 4:27.

**עַלְיוֹן** must also be understood after **שֵׁם**.

—**אֶרְצָה**—read **אֶרְצָה** (so Bi, Du, Gr, Str, Ba).

—**שֵׁם**—Bu reads **שְׁמָר**. Ba reads **שְׁמָנוּ עַל**—“Who set him over the whole world”.

14. **רְוֹחֵן לְבָבָךְ** was inserted to explain **רְוֹחֵן**. G omits and reads with **יְשִׁים**.

—**יְשִׁיבָה אֶם יְשִׁים**—S **אֶם יְשִׁים**, A **אֶם יְשִׁים**, hence read as par. to **יְאַסְּפָה** (so Gr, Bu, Bi, Be, Ba).

—**אֶלְיָהוּ**—naturally refers to God. Cf. Ps 104:29, Is 42:5, Ecc 12:7.

15. A continuation of vs 14. Man is dust plus the **רוח** and the **נפש** of the Divine Being; cf. Gn 2:7.

From vs 16 Elihu is speaking more especially to Job. The second person sing. is used both of the verb forms and of the pronouns.

.16. <b>האוינה לְקוֹל מָלֵי.</b>	.16. <b>וְאֵם בִּינַת שְׁמְעוֹה־זֹאת</b>
.17. <b>וְאֵם צְדִיק כְּפִיר יְרְשִׁיע.</b>	.17. <b>הָאָה שׁוֹנָא מִשְׁפָט יְחִבּוֹשׁ</b>
.18. <b>רְשֻׁע מָאֵד אַלְנִידִיבִים.</b>	.18. <b>הָאָמֵר לְמַלְך בְּלִיעֵל</b>
.19. <b>וְלֹא נְפִרְשֹׁוע לְפָנִידֵל.</b>	.19. <b>אֲשֶׁר לְאַדְנְשָׁא פְּנֵי שָׁרִים</b>
.21. <b>וּכְלִ־צְעָדוֹי יְרָאָה.</b>	.21. <b>כִּי־עִנְיוֹן עַל־דְּרָכֵי אִישׁ</b>
.22. <b>לְהַסְתֵּר שֵׁם פָּעֵלֵי אָזֶן.</b>	.22. <b>אַיִן־חַשֵּׁך וְאֵין צְלָמוֹת</b>
.23. <b>לְהַלּוֹךְ אַל־אָל בְּמִשְׁפָט.</b>	.23. <b>כִּי לֹא עַל־אִישׁ מוֹעֵד</b>
.24. <b>וַיַּעֲמֹד אֶחָדִים תְּחַתּוּ.</b>	.24. <b>וַיַּרְעַכְתִּים לְאִיחָרָךְ</b>
.26. <b>וַיַּדְפָּאוּ תְּחִתְּ־דְשָׁעֵי מִעְבְּרֵיהֶם סְפוּ בָּמָקוֹם מְרֻעִים.</b>	.26. <b>וַיַּדְפָּאוּ תְּחִתְּ־דְשָׁעֵי מִעְבְּרֵיהֶם סְפוּ בָּמָקוֹם מְרֻעִים</b>
.27. <b>וּכְלִ־דְרָכֵי סְרוּ מְאַחֲרֵי־וְ.</b>	.27. <b>עַל־אֲשֶׁר סְרוּ מְאַחֲרֵי־וְ</b>
.28. <b>וּצְיוֹת עֲנֵיִם יְשָׁמַעַ.</b>	.28. <b>לְהַבְיאָה עַלְיוֹן צַעַקְתִּידֵל</b>
.29. <b>וַיַּסְתַּר פְּנִים וְמַיְיָרְנוּ.</b>	.29. <b>וְהָוָא יִשְׁקֹות וְמַיְיָרְשֵׁעַ</b>
.30. <b>מַמְלָך מִיקְשֵׁי עַם.</b>	.30. <b>וְעַל גּוֹי וְעַל־אָדָם יְחִידָה</b>
.31. <b>נְשָׁאָתִי לֹא אֲחַבֵּל עוֹד.</b>	.31. <b>כִּי אַל־אֱלֹהָה אָמֵר</b>
.33. <b>אַסְמָעָל פְּעַלְתִּי לֹא אֲסִית.</b>	.33. <b>הַמְעַמֵּד יִשְׁלָמָם (אֱלֹהָה)</b>
.33. <b>כִּי־מָאָסָת (מִשְׁפָטוֹ).</b>	.33. <b>הַמְעַמֵּד יִשְׁלָמָם (אֱלֹהָה)</b>
.34. <b>וּמְהִידָּעָת דָּבָר.</b>	.34. <b>כִּי־אַתָּה תְּבִחר וְלֹא־אָנָּי</b>
.35. <b>וּגְבָר חַכְם שָׁמַע לֵי.</b>	.35. <b>אֲנָשִׁי־לְבָב יִאמְרוּ לֵי</b>
.35. <b>וְדָבְרֵי לֹא בְּחַשְׁכִּיל.</b>	.35. <b>אִוּב לְאַדְבָּעָת יְדָבָר</b>
.36. <b>עַל תְּשִׁבָּתָה כְּאַנְשִׁי־אָזֶן.</b>	.36. <b>אָבֵל יִפְחֹן עַד נִצָּחָה</b>
.37. <b>וַיְרַבָּה אָמְרִין לְאָל.</b>	.37. <b>כִּי־בִּינְינוּ יִסְפּוֹק כְּפָנוֹ</b>

16. **וְאֵם בִּינָה**—impv. with **אֵם** has no parallel. **S** **אֵם** **בִּינָה**. **T** **si habes ergo intellectum**, **G** *νοῦθετὴ*, **Aq** *εὶ μὴ συνειστείεις*; hence read **בִּינָת** (so Gr, Bu). **Du** and **Di** read **—בִּינָה**—“understanding”.

**כֹּל מַלְּים אָשָׁמָע**—**לְקֹלְלָמְלָי**—cf. M 33:8.

17. **הָאָתָּה**—cf. Am 2:11. It carries the idea of incredulity.

**חַבֵּשׁ**—“to bind” (a turban); cf. Ex 29:9—“to enclose”; **A** = حَبَشَ = “to hem in” or “enclose”, Ass. *absanu*—“a yoke”. Hence we may obtain the idea of government from either “to bind”—bind up a ruined state, or from “yoke”—to hold the people in subjection.

**יִרְעִיעַ**—**יְחִיב** **T** **מִלְּסָס**—**חַרְשֵׁיעַ**, hence “to do evil”, taking **צָדִיק** **כְּבָר** as the subj. **Ba** reads **צָדָק** as par. to **מִשְׁפָט**—“Or condemnest thou the justice of the mighty one”?

18. **הָאָמָר**—**S** **יִמְאַמֵּר**, **G** *οὐ λέγων* (so Gr, Ew, Di, Bu, Ba). **H** indicates a close connection with vs 17.

**בְּלִיעַל**—“without”—**בְּלִי**—**בְּלִיעַל**—“use” (Gesenius).

**רְשֵׁעַ מֵאָדָר**—**רְשֵׁעַ** **G** *ἀσεβέστατε* = This improves the length of the line. **Ba** reads **רְשֵׁעַ לְנָדִיב עַם**; cf. Nu 21:18. Another suggestion is: **רְשֵׁעַ** is a displaced gloss on **בְּלִיעַל**. He would then read **בְּלִיעַל בָּז עַל**—**הַשׁוֹפֵךְ בָּז עַל**—“Who poureth out contempt upon nobles”.

19. **לֹא נְשָׁא פְּנֵי**—cf. 13:8, 10; 32:21.

**הַכִּיד**—only here as Pi. **Du** proposes **נְכִרָה**.

**דְּלִיעַל**—**Ba** reads **עַשֵּׂיד** as a par. to **שְׁוֹעַ**.

**כִּי מַעֲשָׂה יְדֵיו כָּלֶם** 20. **רָגַע יִמְתֹּה וְחַצּוֹת לִילָה**. **G** *γενέσθεντον οὐδενί* **וַיְסֹדוּ אֲבִירִים לֹא בְּיד**

19c.—is not in **G** and is likely a pious insertion. Cf. 10:3; 14:15; 31:15.

20. **רָגַע**—standing in the same line with **לִילָה** is peculiar.

**שׁוֹ—שׁוֹעִים יְעַבְּרוּ**—**שׁוֹעַ**—**שׁוֹעִים** read dropped out through confusion with **יְעַבְּרוּ**. **Du** reads **מַעַם**.

**יְסֹרָר**—**G** *έρχόμενον*—**יְסֹרָר**. **Bu**, **Gr** read **יְסֹרָר**.

**אֲבִירִים**—**1 MSS** **אֲבִיר**. This is better; cf. verb.

**לֹא בְּיד**—cf. Dn 2:34—“without human hands”, i.e. “by Divine power”. **Ba** takes (c) as a possible gloss from Lam 4:6cd. These three lines all seem to be a gloss

explaining the fate of שׁוֹעַ in vs 19b. G seems to have read אֲבָיוֹנִים for אֲבָיוֹרִים, this would indicate a gloss on דְּלָא vs 19b. Moreover, it interrupts the sense between 19b and 21, which should be read together.

21. Cf. 14:16; 31:4 צָעְדִי יִסְפֹּר

22. G omits צָלָמוֹת, otherwise versions agree. Cf. 26:6.

23. (a) Delitzsch takes שִׁים in a military sense, “to beset” as in 1 Kgs 20:12 שִׁים וַיִּשְׁמֹו עַל הָעִיר. This is no par. to (b). Gr, Wr, Bu, Be, Str read יִשְׁים מָועֵד. However, the יִשְׁ may have been repeated by ditto. from אִישׁ, and its omission is metrically an advantage.

לְהַלֹּךְ אֶל־אֶל בְּמִשְׁפָּט — seems unusual. Ba reads אֶת אֶל. However, the use of the prep. לְאֶל after הַלֹּךְ is quite common, and although the idea of entering into judgment is unusual with הַלֹּךְ, still it may be original.

24. יִרְעָע — Aram. for יִרְצָח, root רָעַע; cf. Ps 2:9.

כָּבָד — root כָּבָד “to be much”, “many”, Ass. *kabaru* “be great”, “mighty”, A כָּבָד, “be great”, כָּבָד “great”, “noble”. It only occurs in the book of Job.

לֹא חִקּר — a circumstantial clause introduced by אֶל with the idea, “without need of inquiry” (so Bu “ohne Untersuchung”).

### לְפָנָי יִפְרַח מְעַבְדִּיהם וְהַפְּנֵל לִילָה

מְעַבְדִּיהם — an Aramaism, it only occurs here in Heb. Cf. Dn 4. מְעַבֵּד.

כָּרְמָם מְעַבְדִּיהם — Ehr assumes haplography and reads יִזְכָּר מְעַבְדִּיהם.

לִילָה — acc. of time. (a) seems to be a varient of 21a, (b) of 10a. Du claims the line all a varient of 20 and 21. S seems to read “works” with vs 26. Ba retains the verse and reads הַפְּנֵל.

Read with Du with vs 26 (so S).

26. Gr recognizes the difficulty of (a) without including יִזְכָּר מְתַחַת רְשָׁעִים — “the wicked are crushed from their place”. Du reads for רְשָׁעִים רְשָׁעִים. Bu تְּהִנָּה אֶת־אֶת־אֶת־אֶת — and Bi read for תְּהִנָּה. Cf. S <sup>תְּהִנָּה</sup> and A <sup>תְּהִנָּה</sup> before vs 26.

רְשָׁעִים מְעַבְדִּיהם or רְשָׁעִם hence read יִבְחַת רְשָׁעִים שָׁאוֹל וְסַחְפֵם before vs 25. Ba reads בָּמָקוֹם רְפּוּיִם

סְפָלָם—is difficult. It is usually used of clapping hands, and only here of slapping another person. Even with that meaning it makes a poor par. to דָבָר; hence I suppose that בְּמַלּוּם (סְפָלָם) is the result of ditto. from בְּמַלּוּם. Read therefore סְפָנוּ.

רָאִים—is another difficulty. S reads מְוֹרָא—“fear”. “The place of fear” is as strange as M. The נ may have been written in error for ע. This gives us a much better par. to (a). For בַּמְקוּם מְרֻעִים—cf. Is 31:2, Ps 22:17 “סָודָם” קְהַלָּם, Ps 64:3 “עֲדַתָּם”.

27. אֲשֶׁר עַל־כָּן—אֲשֶׁר־עַל־כָּן. may be variants, but נ was likely inserted after the other two words became transposed. Therefore read עַל־אֲשֶׁר—“on account of the fact that”.

Vs 28 is closely related to this verse. Because of their inattention (vs 27) the action in (vs 28) results. Bu omits. Ba considers it a probable gloss.

28. אַל־יָן = עַל־יָן—� often took on the meaning of אַל in later times; an Aramaising tendency (cf. 21:31).

צַעַקְתָּ—צַעַקְתָּ—S <sup>צַעַקְתָּ</sup> צַעַקְתָּ, two words. For the second Du suggests צַחַת or שְׁוּעָת. שְׁמָעַ is used par. to לְהַבְיאָה

דָּל root דָּלָל—“to be wasted”; hence “poor”.

29. Both lines are conditionals without the particle.

יִשְׁקַט—S reads a part. form; read יִשְׁקַט

יִרְשֵׁע—Ehr reads יִוְשֵׁע—“who can be saved”. Ba יִרְעַשְׁנוּ—“who will rouse him”.

יִשְׁוֹרְנוּ—gives an impossible meaning here, besides it is not a good par. to יִרְשֵׁע; the radicals of יִסְׁדַּקְתָּ may have been mistaken by the scribe for those of יִשְׁרָאֵל (so Bu).

30. Gr considers the line dubious, and does not attempt a translation. Bu considers 29c a gloss on 29ab, and reads vs 30—מַמְלָךְ אָדָם חַנֶּה מִמְקָשֵׁי עַם—“Wenn er zum könig macht eine ruchtlosen Menschen, einen Hurscheraus dem Fallstricken des Volks”. Du emends יִחְדַּע to יִעַד and treats אָדָם חַנֶּה as a gloss on אָדָם, and translates “Doch

über Volk und Menschen wacht er, das nicht herrsche einer von Fallstricken des Volks".

—may have the meaning "alike" as in 21:26. In that case the line must be considered a gloss on of vs 29. On the other hand it may be from the root **מִזְדַּחַד** "to be sharp", "keen"—i.e. Jahweh is watchful, or zealous in his guarding the people from unjust rulers. Cf. the usage of this word in **חָבָר 1:8**, in speaking of the agility of the horses of the Chaldaeans —“they are keener than the wolves of the evening”.

—Gloss to explain **אָרֶם חָנָפָה**.

—perhaps **מִקְשֵׁי מַעֲקָשָׁה**, or **מִמְלָקֶשֶׁי**—is nearer to the M. **מִן**—partitive.

—contains the negative idea—“from ruling”.

31. **אַל-אַל** emphatic, because of its position.

**ה**—**הָאָמֵר** inter. with the perf. G  $\delta\lambda\epsilon\gamma\omega\tau$ ; hence Du **הָאָמֵר**, S  $\sigma\mu$ , V ego locutus sum. Read with S **אַל-הָאָמֵר** (so Ba), or **אַל-הָאָמֹר** and read **אָמֵר**—the inf. const. with the gerundive force, “dicendum est”—“ought one to say unto God”? (GK 114h).

—G  $\sigma\omega\kappa\acute{\epsilon}\nu\chi\nu\rho\acute{\alpha}\sigma\omega$ —“to take a pledge”; hence G evidently thought there was here some reference to the taking of pledges in return for loans. Cf. Job's last speech 29:31. Or Elihu may be referring to Job's statement in 13:13, “and let come on me what will”. In this case **חָבֵל** takes on the secondary meaning of “act ruinously” and in the Pu. (cf. 17:1) “be broken”. Hence we may read, “I have borne punishment, I am not yet broken”. Bu reads the Kal of this root and translates “Will mich nicht versundigen”. Du, “Will mich nicht verderbt handeln”. Better consider that Elihu is referring to Job's oft repeated claim of innocence. I would then take **אַל-אָחָבֵל** as a circumstantial clause, and translate with Gr “without offending”.

(32) Vs 31 requires another beat to make a normal line, while vs 32 is too long; **בַּי** is a ditto. from **אָחָבֵל**, and from **עָדִי** we get **עִזָּה**. This word has the significance of “yet” here.

32. **וְאִם חִתְאַתִּי** — **אֲחֹהָה אֶתְּךָ** — S **אֲחֹהָה**, V Si erravi; read Ba reads **אָמַם אֲחֹתָא**, or substitutes **הָאָרֶת** for **הָאָרֶת** — “the way do thou teach me”.

**בָּאָמַם** — introduces an alternative to vs 31. “But rather, if I have”.

33. **וְיִשְׁלַׂמְנָה** — read **וְיִשְׁלַׂמְנָה**, and to fill out the line add with Ba **אָלֹהָה**. (b) Du reads **אֲתָּה** of (c) after **מִאָסָת**, and reads it **תָּאוֹרוֹ**. Gr does not attempt a translation of (b). Be suggests **מִשְׁפְּטוֹ**. Ba **כִּי אֶתְּחָה**, and some such word seems to have dropped out.

(c) **וְלֹא אָנָּי כִּי אֶתְּחָה** — emphatic in contrast to (b). Elihu wishes to impress Job that the decision of repentance is his own responsibility.

34. **חַכְמָה לְבָבָךְ** — cf. vs 10. 9:4; here it is par. to **גָּבָר חַכְמָה**.

**יִשְׁמַע אָמָרָו** — Ba reads **יִשְׁמַע אָזְנוֹ**, as a par. to **שְׁמַע** which he reads for **שְׁמַע**.

**לֹא בְּדֻעַת מִכְלֵי** — cf. Is 5:13; Dt 4:42. **לֹא בְּדֻעַת** — cf. Jer 3:15; Prov 1:3; 21:16, only here with the neg.

35. **לֹא בְּדֻעַת** — used as a par. to **לֹא בְּדֻעַת**. It is the inf. abs. Hiph. of **שָׁבֵל** — cf. Jer 3:15; Prov 1:3; 21:16, only here with the neg.

36. **אַיּוֹב** — only here. Bu omits as ditto from **אַיּוֹב**. Ba very plausibly reads **אַבְחֹן**, G **οὐ μὴν δέ ἀλλὰ**, S **מִתְּבָחֵן** “of a truth”. Hence read **אַבְלָל**. Du considers it a particle used to introduce a wish. Gr follows suit, and compares it with the A **אַ**, “to come in as a suppliant” or “to entreat”.

**אַיּוֹב** — the line is too long; this word appearing here, so close to where it is used in vs 35, is suspicious, and I would therefore omit it.

(b) S **וְאֶל יִתְחַשֵּׁב** ; hence Grätz **מִלְאָמָת** “and let him not be reckoned among men of iniquity, ”This would go well with Du’s suggestion in which he follows G **μαθε**.

**בְּאָנָשִׁי** — G **ωσπερ** =

37. **כִּי יוֹסֵף עַל חִתְאָתָהוּ פְּשָׁע** — this line has been used by critics to rank Elihu with the three friends in condemning Job as a very wicked man. Elihu repeatedly states that Job has used foolish words, even words such as the wicked

use, but he does not accuse Job of being overly wicked; hence this line is quite opposed to the regular tenor of ideas. I would therefore consider it a gloss inserted from Is 30:1. Ba omits (a) and reads עַל שְׁדֵי יִסְפּוֹק כְּפִים. However, this is scarcely more probable than the M. It is more probable that Elihu is referring to his friends and himself; hence retain and add בִּנֵינו or כְּפִים and בִּנֵינו.

## &lt;div[](https://www.gutenberg.org/cache/epub/10/pg10.html#chap35)

1. ריען אליהו ויאמר.
2. הוזאת חשבה למשפט.
3. פיראמר מהיסכני.
4. אני אשיבך מלבים.
5. הביט שמים וראה.
6. אם חטאת מהתעליבו.
7. אם צדקת מהזתפונו.
8. לאיש פמור רשעך.
9. מרוב עשווקים יויעקו.
10. לא אמרו איה אלוה עשנו.
11. מאלפנו מבהמות הארץ.
12. שם יציעקו ולא יענה.
13. אקד-שוא לא-אישמע אל.
14. אף פיראמר לא יושענין.
15. ועתה פידאין פקר אפו.
16. ואויב הבל יפצעה-פיזו.

1. **אלֵיכֶن**—see vs 32:4 (so Ba).

2. — “my righteousness before God” (so Du, Bu). Ba דְּכִיתָ T אַיִתָּא, S צְדִקָּה, V Justior sum Deo, G δικαιός. Hence read צְדִקָּתִי.

3. follows of vs 2—**כִּי**—“because”.

**לֹךְ**—read **לִי** (so Du, Ba). Gr thinks that direct narration does not begin until (b). Cf. (b) with 21:15.

**מַה נָּעַל**—Ba reads **מַהְמָאִים** “more than sinners”.

4. **שׁוֹב דָּבָר**—for the more usual prose cf. Is 14:28; Ps 18:23. This follows the S closely; cf. **אַתָּה מִלְאָא** T. Ba omits the verse.

**אַתָּה דָּעֵיךְ**—G *Toūs τρισὶν φίλοις σον* (so Ba). **אַתָּה** is peculiar for Elihu, but nothing can be suggested unless we simply omit. Elihu considered the friends were wrong in claiming that Job must have sinned greatly. His contention is that Job's affliction is rather a course of instruction than a punishment. To Elihu, Job's sole wrong was in speaking rashly against God because of his seemingly unjust afflictions.

5. **שְׁחָקִים**—most frequent in Elihu's speeches, only occurring otherwise in 38:37. It is used as a par. to **שְׁמִים**. Cf. 36:28; 37:21.

6. **תְּפֻעַל**—is the usual pointing of the word. **תְּפֻעָה**—presupposes a form **תְּפֻעוֹת**.

**בּוֹ**—V *ei=לֹךְ*, however is stronger. For this use of **בּ** see GK 119n.

7. Cf. 22:3, **חַחְפֵּץ לְשָׁדֵי כִּי תִּצְדַּק אֶם בְּצֵעַ פִּי תְּהִמָּה דָּרְכֵיכְךָ**

8. V “*Homini qui similis tui est, nocebit impietas tua; et filium hominis is adjuvabit justitia tua*”; hence EVV.

8-9. Between 8 and 9 there is a serious breach. Du and Be insert vs 16 here. However, that verse seems to follow verse 15 much better than vs 8. We must conclude that a line or lines have been lost. Gr's attempt to explain away the deficiency is unconvincing.

9. **עַשְׂוִקִים**—S *טַלְמָן*, T *עַפְדָּס*, V *calumniatorum*. Read **עַשְׂוִקִים** (so Be).

**רַבִּים**—usually means “many”; cf. V *tyrannorum*, T **כְּבִידִים**—“princes”. Read **עַשְׂוִקִים** par. to **כְּבִידִים** (so Be).

10. **אָמַר**—S *אָמַר*, A *אָמַר*; read **אָמַר**; cf. vs 9 (so Bu, Str, Ba). **עַשְׁיָה**—the plu. suff. is very doubtful. (See GK 114k). **עַשְׁיָה**—S *עַשְׁיָה* = *עַשְׁיָה*

זָמְרוֹת—a blessing sung about by the Hebrews. Cf. Ps 42:8; 149:5.

11. **מִלְפָנִי**—for **מִלְפָנִי**; cf. **מִלְפָנִי** for **מִלְפָנִי**, G διαριζων με which Klo follows by rendering **מִלְפָנִי**—“who distinguishes from”, Σ διδασκων.

12. **שָׁשָׁ**—Bu compares with A שׁ, and translates, “da schreit man denn”, but this is an unusual force for **שָׁשָׁ** which has a corresponding A שׁ. Ba inserts **הָ** after **שָׁשָׁ**, reads **יְעַנָּה** for **יְעַנָּה**, and translates, “There they cry unanswered, because of the pride of the wicked”.

**מִפְנִי** follows **יְעַנָּה** and **יְצַעְקוּ** ends the verse, but for metrical reasons it must be retained as it is. For an example of a verb with another subject coming in the centre of a verse cf. 33:26.

13. **שָׁוָא**—**יִשְׁוֹרְנָה** is masc., hence read a masc. suff. (so Gr). Bu reads **שָׁוָעָת** **שָׁוָא**, while Du **שְׁפַת** **שָׁוָא**.

14. **אֲפָכִי**—cf. Ez 15:5; Prov 21:27—“how much less”. **תְּתַשְׁוֹרְנָה**—is suspicious; cf. line above. G και σώσειμε= **יְשִׁיעָנִי**. This gives a very good sense, and does away with a jarring repetition.

**דַּיְן** **לִפְנֵי** **וְתַחְלֵל** **הַ**—Po'l, may mean “to wait” as does Hith. or Kal. However, cf. Ps 37:7 whence this passage probably came; therefore read as above.

15. **אֵין** **פְּקַד**—is impossible Hebrew. S معם ; read **אֵין** **פְּקַד** (so Bu, Be). Ba thinks that **אֵין** may be a gloss, because of the length of the line.

**בְּפִשְׁ**—S **בְּפִשְׁ**, T **אַפְוַשִׁי**, V scelus, G παράτιτωμά; hence read **בְּפִשְׁ** (so Du, Gr, Ba), or with T **בְּפִשְׁ**; cf. Ps 69:6 **וְדַעַת** **לְאַלְפִּי**.

**יְרַע**—Ba reads **יְרַע**—“nor hurteth he the evil greatly”.

16. **יְכַבֵּר**—**יְכַבֵּר**=**יְכַבֵּר**—a favored accusation against Job; cf. 8:2; 9:2.

## CHAPTER XXXVI

כִּי־עוֹד לְיִלְאֹהַ מְלִים.  
 וְלֹפֶלְלִי אַתָּן־צָדָק.  
 הַמִּים דָּעוֹת עָמָךְ.  
 6. פְּבִיר לֹא יִחְיָה רְשָׁע.  
 7. וְלֹא יִגְדַּע מִצְדִּיקִים עִנִּים.  
 יִשְׁיבָּם לְנִצְחָה וַיַּגְבְּהוּ.  
 וַיַּלְכְּדוּ בְּחַבְלִי־עַנִּי.  
 וְפִשְׁעֵיהֶם פִּי יִתְגַּבְּרוּ.  
 וַיֹּאמֶר פִּירְיוֹשְׁבוּן מָאוֹן.  
 יְכַלּוּ יִמְיהָם בְּטוּבָה.  
 וַיַּגְעָעוּ בְּבָלִי דָעַת.  
 אָפְּ לֹא יִשְׁעוּ פִּי אָסְרָם.  
 וְחִיתָם פְּקָדָשִׁים.  
 וַיַּגְלִל בְּלָחֶץ אָנוֹן.  
 דָחַב לֹא־מּוֹצָק תְּחִתָּיו.  
 דִין וּמִשְׁפָט תְּמִכוֹד.  
 וּרְבָרְפֶר אַלְיִטָּר.  
 וְלֹא בְּכָל־מָאָמִינָה.  
 רְעִלוֹת עַמִּים תְּחִתָּם.  
 פִּי עַלְזָה בְּחִרְתָּ בְּעַנִּי.  
 מֵי כְּמוֹהוּ מְוֹדָה.  
 וּמִירְאָמֵד פְּעַלְתָּ עֲוָלָת.  
 אֲשֶׁר שָׁדְרוּ אֲנָשִׁים.

1. וַיְסַפֵּר אֶלְיָהָוָה וַיֹּאמֶר.
2. פְּתַר־לִי זְעִיר וְאַחֲרֵךְ
3. אֲשֶׁר דָעַי לְמֶרְחָק
4. כִּי־אָמַנָּם לֹא־שָׁקַר מַלְיָה
5. הַזְּאָל לֹא יִמְאָס הַמִּים  
 מִשְׁפָט עֲנִים יִתְהַנֵּן  
 אַמְּמָלָכִים לְכִסְאָה
6. וְאַמְּאָסְרוּם בּוּקִים
7. וַיַּגְדֵּל לָהֶם פְּעָלָם
8. וַיַּגְלִיל אָנוֹם לְמוֹסֵר
9. אִם יִשְׁמַעוּ עַלְיוֹ וַיַּעֲבֹדוּ
10. וְאִם לֹא יִשְׁמַעוּ וַיַּעֲבֹרְוּ
11. וְחַנְפִּילָבְּ יִשְׁמַעוּ וְלֹא יִשְׁעוּ
12. תְּמוֹתָה בְּנָעָר נְפָשָׁם
13. יְחַלֵּץ עַנִּי בְּעַנִּי
14. וְאַפְּ הַסּוֹרֵךְ מִפְּנֵי צָר
15. וְשַׁלְחָנָךְ מִלְאָדָשָׁן
16. פִּי חַמָּה פּוֹנִי־סִתְּרָךְ בְּשִׁפְךְ
17. הַיּוֹרֵךְ יִשְׁעַד לֹא בְּצָר
18. אַל־תִּשְׁאַפְּ נַחַת הַלִּילָה
19. הַשְׁמָר אַל־תִּפְנַן אַל־אָוֹן
20. הַזְּאָל יִשְׁגַּב בְּכָחָו
21. מַיּוֹ פְּקַד עַל דָּרְבוֹ
22. זָכָר בִּי תְּשִׁנְיָא פְּעָלוֹ

אנוש יבּוּט מַרְחֹוקָן.  
 מַסְפֵּד שְׁנִינוֹ וְלֹא־תְּחַקֵּר.  
 יְזַק מַטָּר לְאָרוֹן.  
 יְדַעַּפְוּ עַלְיָ אָדָם לְרַבָּן.  
 מַיְ יְדַעַּתְשָׁאָוֹת סְבָתוֹן.  
 וְרָאשֵׁי הָדִים כְּסָתָה.  
 יְהֻנָּ-אָכְלָן לְמַכְבֵּד.  
 וַיְצַו עַלְיָה בְּמַפְנָעָן.  
 אֲפָ קְרָא עַלְעֹלָה.

כָּל־אָדָם חֹוְרָבוֹ  
 הַזְּ-אָל שְׁנִיא וְלֹא נְדֹעַ  
 פִּי יְגַדֵּעַ נְטָפִים מִים  
 אֲשֶׁר יִזְלֹו שְׁחָקִים  
 וְמַיְ יִבְנֵן מִפְרָשִׁי־עַבָּד  
 הַזְּ-פְרָשׁ עַלְיָ אָדוֹן  
 פִּי־בְּבָם יְזַוֵּן עַמִּים  
 עַל־כְּפִים פְּסָה־אָוֹר  
 יְגַד עַלְיָ רַעֲמוֹ.

2. **כָּתַר**—impv. Pi. with pathah from the influence of **ר** (see GK 65e). Cf. Ju 20:43, where it occurs with its usual Hebrew meaning. Here an Aramaism, “to await”; cf. also NH.

**זְעִיר**—a diminutive form, cf. vulg. Arab. **صَغِيرٌ**.  
**עַד לְאֱלֹהָה**—V habeo quod pro Deo, G ἐν ἐμοὶ ἐστιν λέξις. Insert **לְיִ**, omitted because of confusion with **לְ** in **לְאֱלֹהָה**. Ba reads **לְאֱלִיחָה**.

3. **דְּעַי**—this word gives an excellent sense here, and is probably right; however, it is interesting to note that **עַדְיִ** may have been read.

**לְמַן הַיּוֹם אֲשֶׁר בָּרָא לְמַן**—from; cf. Dt 4:32...  
**פְּעַלִי**—unusual word for “my maker”.  
**אַתָּה צְדָקָה**—“attribute”; for the same idea cf. 1:22  
**נָהָן כְּבָד**.

4. **לְאָשָׁקָד מַלְיִ**—cf. Job's statement to his friends 13:4. This is perhaps an answer to Job's condemnation of the friends.

**דְּעוֹת**—an intensive plu. (GK 124e); cf. Prov 28:20  
**תְּבּוּנוֹת אִמְנוֹנָה**, Is 40:14  
**תְּמִימִי דָּרְךָ תְּמִימִים**—cf. Ps 101:2 “**בְּדַרְךָ תְּמִימִים**”—“in the way of integrity”, i.e. “the right way”, Prov 11:20. The word is mostly used of an “honest man”, hence we have

here a real par. in idea to 5. **אֲשֶׁר מֵדִי** “One who is honest as to knowledge is with thee”.

5, 6a is obviously long and awkward. Ba omits the second and reads **כָּבֵיד** for **יִמְאָם**. For (b) he reads **הַז אֶל כָּבֵיד וְלֹא יִמְאָם אָמֵץ כָּה וְחַכְמָה לְבָבָךְ**. Bu reads **וְחַכְמָה לְבָבָךְ**. Du considers a ditto. from **כָּבֵיד כָּה** and the second **כָּה** a mistake for **לְבָבָךְ**, that has been allowed to remain. **כָּבֵיד לְבָבָךְ** is an error for **כָּבֵיד לְבָבָךְ**; cf. Ex 7:14. Gr reconstructs the text from G 5, 12a, 15b, 17, which, he claims, has been inserted from Θ. This shows a striking resemblance to G 5, 6, when translated into Hebrew.

ὅτι ὁ κύριος οὐ μὴ ἀποποιήσηται τὸν ἄκακον, δύνατὸς ἵσχυν καρδίας ἀσεβῆ οὐ μὴ ἔωποιήσει **S** **μεταμεταστρέψει** **μεταμεταστρέψει**. In comparing G and S we note that in S **כָּבֵיד** occurs at the beginning of the line while in G it is found at the end. Evidently, one is a gloss. Both versions agree in ending vs 5 with **כָּה לְבָבָךְ**, G *ἵσχυν καρδίας*, S **מִצְדִּיקָה**. However, is obviously a gloss on **כָּבֵיד**, and since it occurs at the end of the line, we conclude that the second **כָּבֵיד** is the original one. **כָּבֵיד** is a good par. to 5; cf. 34:17, and a good subj. to **יְחִזָּה**, vs 6. This leaves M short, but the discrepancy is pointed out by G *ἄκακον*, S **מִצְדִּיקָה**, which agrees with vs 4.

7a. **מִצְדִּיקָה**—G 15b *προσέων*, T **מִצְדִּיקָה**—**מִצְדִּיקִים**.

**עִינִיה**—G *οφθαλμούς*, S **עִינִיה**, A **عَيْنَاهُ**, V *oculos suos*, T **עִינִיה**, Θ from G 17 *κρίμα* (so Gr). However, the evidence of the versions point to **עִינִיה**.

7bc. **וְוְאַתָּה**—as a sign of the accusative or as a prep. this word is unusual in these speeches. Ba sees a verb in it, and reads **וַיְהִיא**. Du and Be read **וְאַתָּה**, Ley **מָא**. If we accept this, we have a double indirect question, introduced by **מָא**. . . . **מָא**.

**וַיִּשְׁיבָם**—omit **וְ**—**וַיִּגְבֹּהוּ**—simple **וְ**—with the impf., clause of result.

**לְנִצְחָה**—G *vîkos*; cf. 1 Ch 29:11—**הַנִּצְחָה**—G *ἥ vîkη*, Lam 3:18 **נִצְחָה**—G *vîkos* *μον.* Following these suggestions translate 7a, “And he does not withdraw his eyes from the righteous. Whether as kings on the throne, he causes them to sit in

glory, so that they are exalted; (8) or as prisoners in chains, so that they are taken in the cords of affliction.

8. **וְאָמַן אָסְרָם** Bu—**וְאָמַן אָסְרָם**, however, I understand this verse to be closely connected with vs 7. Ba wants a finite verb, and reads **וְאָסְרָוּן**.

**חַבְלִים**—Ba reads **בְּחוֹזִים**, and refers to Manasseh.

**יְלַכְּדוּן**—read **וַיְלַכְּדוּן**—as a clause of result.

9. **וַיְגַד**—simple waw, to express purpose after vs 8 (so Bu).

10. **וַיְגַל** . . . **וַיֹּאמֶר**—simple waws to express purpose (so Bu).

**וַיֹּאמֶר**—object of **וַיֹּאמֶר**. Indirect narration after words of command like **אָמַר** is a late Hebrew idiom; the more classical would be direct narration, as in 1 Ch 21:18; 2 Sa 24:18. For this late usage cf. A *amara an.*

11. Insert **עַלְיוֹן** m.c. (so Ba).

**יְמִיחָם בְּטוּב**—**וְשְׁנִיחָם בְּנָעִימָם**—a gloss on **בְּטוּב**; hence omit, (so Gr, Du, Be, Ba). This vs along with vs 12 contain old prophetic ideas; cf. Is 1:19, 20.

12. **בְּשַׁלָּחַ יַעֲבֹדוּ**—Gr takes exception to the position of **בְּשַׁלָּחַ** because **עַבְרָה** usually takes its object after it. He takes it as a corruption of **בְּקַלְוָן** which has slipped down from between **יַעֲבֹדוּ** and **יִשְׁמַעַן**. However, this is unlikely; cf. Is 1:19 where no **קָלוֹן** appears. Du takes the word here as in 33:18 to be a corruption of **שְׁנָאָל**. The line is too long. The scribe missed the meaning of **יַעֲבָר** and thought **בְּשַׁלָּחַ** should be read here as in 33:18. Hence omit, and translate **עַבְרָה** with the idea of “transgressing”. “If they hear not, they transgress, and expire without knowledge”.

13. **וַיִּשְׁמַנוּ אֲפָ**—vs omitted by Bu. Du understands **וַיִּשְׁמַנוּ** after **לְבָבָם**. Gr compares to S **שִׁים**—“to lay up treasure”; hence here, “he lays up anger”. However, cf. S **שִׁמְנוֹן**, perhaps **וַיִּשְׁמַנוֹּן**. If **אֲפָ** is read with (a), (b) is too short; and if with (b), (a) is too short. Cf. S **וְלֹא יִשְׁוּן בְּאֲפָ יִשְׁ** = **וְלֹא יִשְׁוּן בְּאֲפָ יִשְׁ**. Hence read **וְלֹא יִשְׁמַנוֹּן** after **וְלֹא יִשְׁוּן** to complete (a), **אֲפָ** may then be taken as a particle “yea” with (b).

Ba reads **יִסְרָם** for **אָסְרָם**—refuted by vs 8.

14. Bu omits. **תִּתְמַת**—juss., impossible here. Cf. G ἀποθάνει, S θανατωθησεται, S <sup>הַמְתָה</sup>; read **תִּתְמַת** with Gr and Ba.

**בְּקָרְשִׁים**—Gr takes **בָ** as “in the capacity of”, “sharing the lot of”. This gives the same idea as T **הִזְכִּיר מֵרִי זָנו** hence read **בָ**. Ba **בְּעַלְמִים**.

A reads **בְּ** before **קָרְשִׁים**.

15. **מַעֲנִין**—Ba reads **בְּעַנְנִין**.

**אָנוּם**—cf. 33:16; 36:10, here juss. **אָנוּם**—cf. V aurem ejus= **אָנוּנוּ** (so Bu, Du). Ba reads **אָנוּנוּ** **מַלְחִץ אָבִיוֹן**—“And he redeemeth the needy from tyranny”.

16. **וְאַתָּה וְאַתָּה**—Bi, Bu, Be read **וְאַתָּה**, Du, Str read **וְאַתָּה** for **וְאַתָּה**.

**הַסִּתְתִּיךְ**—usually used of enticing anyone into evil, and not good. Hence read **הַסִּירְךְ** and the difficulty vanishes. **סִתְתִּיךְ** written because of influence of vs 18. The subject is the same as that in vs 15, “And also He had turned thee from distress”. It was the practice of God to use evil to instruct men, and Elihu wishes to inform Job, that had he listened to God’s warning, then He, God, had taken away his affliction.

**תְּחִתְתִּיךְ**—It is difficult to see what the suff. refers to here. It should probably be read **תְּחִתְתִּיךְ**—“under thee”—“thy place”, or better “thy lot”. **רָחֵב לֹא-מָוֶץ תְּחִתְתִּיךְ**—“broadness unstraitened had been thy lot” makes an excellent par. to (a).

**נַחַת**—inserted here from the margin. It originally belonged to vs 20.

17. **וְדַיִן-דְּשֻׁעַ מְלָאת**—this is too short for a line. The repetition of **מְלָאת** from the preceding line, and **דַיִן** from the following line is very suspicious. I, therefore, take it as an interpolation between **דַיִן וּמִשְׁפָט** and **וְשַׁלְחָנֶךָ מְלָא דְשִׁין**. Reading 16a, 16b, 16c, and 17b together, we obtain four parallel lines, all explaining the benefits that would have resulted to Job had he hearkened to God’s warning.

(b) Du omits **דַיִן** and reads **וּמִשְׁפָט תִּמְכַךְ**. However, this leaves the line short. It is better to read **דַיִן וּמִשְׁפָט תִּמְכּוֹךְ**—“Judgment and right had supported thee”.

18. **כִּי חֲמָה**—**כִּי חֲמָה**—Bu reads **כִּי חֲמָה** “das es heiss hergeht”. Root **חַמָּה**, cf. A **חַמֵּס**, S “to guard”, Aram. **חַמָּא** “to see”, NH “to seek”. Here an Aramaism. Read **חַמָּה־בָּפָן**—“beware lest”! (so Gr, Str).

**בְּשִׁפְקָן**—**בְּשִׁפְקָן**—Bi, Du —root **שִׁפְקָן**, “to clap (the hands)” —a mark of disrespect as “snap the finger”; hence “scorning”.

**רַב כְּפָר**—refers to the affliction that Job had undergone; cf. vss 15; 33:19ff.

19. **שׁוֹעַךְ**—this word may be from **שׁוֹעַ**—“opulent”, “noble”, or **שׁוֹעַץ**—“cry for help”. Du reads **שִׁיחָךְ**. Bu **שׁוֹעַךְ**. Gr translates “riches”, and treats **עַד** as in 28:17, 19, and **שׁוֹעַךְ** as subj. I would rather consider that the subj. of **יְעַד** is God. For read **שׁוֹעַךְ**—**יְשַׁעַךְ**—“Can He prepare thy salvation without trouble”.

**אֵל בְּזַר**—can only mean “without affliction”. Ba reads **הַזָּרְעָד לִישְׁעָד אֹזֶן**—“Is thy weal to be compared with Gold”?

**מְאַמְּצֵץ כְּחָ**—**מְאַמְּצֵץ כְּחָ**—a late form, only here in OT, used of “striving” or “exertion”; cf. **אַמְּצֵץ כְּחָ**—Is 40:26, Job 9:4. Ba translates—“treasures of wealth”.

20. (a) is short, hence insert after **תְּשַׁאֲגָה** which has found its way from the margin into vs 16.

**לְעָלוֹת**—**לְ** with the inf. cons. to introduce a temporal clause; cf. Gn 24:63; 2 Sa 18:29; Ps 46:6. **לִפְנֵות בָּקָר**; hence here, “at the time of the going up”.

**הַחֲתָמָם**—cf. Ex 16:29—**הַחֲתָמָם**—“in his place”. 1 Sa 14:9 **וְעַמְדָנוּ תְּחִתֵּינוּ**—“and we will remain where we are”; hence here—“to their places”, i.e. “to their sleeping quarters”.

The verse has caused a great deal of trouble to all exegetes. S, A read vss 19, 20. “He prevails over thee in order that he might free thee, that thou be not in straits from all the forces of strength and from the passions which are in the night, and he will make peoples a substitute for thee, and nations a ransom for thy soul”. T, V and the various Greek versions follow M, but evidently make nothing of it. Du makes an ingenious emendation **אֵל הַשִּׁיאָךְ**—**הַלְּלָתָה לְעָלוֹת עַם מִתְחַפֵּם** — “Let not folly deceive

thee, to exalt thyself with him that thinketh himself wise". It is more satisfactory to leave the M as it is. Insert **ונחַת**. The night is the proper time for rest; cf. Is 21:4 "My pleasant night, he has made a terror". Job has repeatedly longed for the night rest; cf. 6:10; 7:13; 14:6, also 7:2 **כָּעֵד יִשְׁאָף צָלָה**. In this verse night is par. to "when people go up to their place". In vs 19 Elihu has noted that affliction is necessary to a man. In vs 20 he adjures Job not to seek rest and ease, but to endure his afflictions which are meant to improve him.

21. **עַל־זֶה**—Gr, Bu, Du, Be, Str read **עַלְהָ**. However, Elihu has not claimed that Job was a sinner. Rather **עַל־זֶה**—“on this account” refers to (a). The reason for Job’s trial was to hinder him from doing iniquity.

—**בְּחַרְתָּ**—*S. נִיחַר*; root  $\rightarrow$  “to try”, “prove”; cf. Is 48:10. Read Pu. **בְּחַרְתָּ**—(for stem, cf. Ecc 9:4). Hence read as an Aramaism.

—**בַּעַנִּי**—cf. S and read **בַּעַנִּי**—“for on this account hast thou been tried with affliction”.

נשגב, *V excelsus*, Ba, הַקִּיף T—ישגב

23. **רָפַק** — S **רָפַק**, V poterit scrutari, G δέραξων. Hence the word seems to bear the meaning "inquire into", "examine". See Jastrow, "Talmudic Dictionary". This gives a good par. to (b).

בָּעֵד read בָּעֵד—cf. S, A, G, V. Ba retains (a) and translates “Who hath punished Him for His way”?

24. **שָׁרְדוֹ**—Pol. of **שָׁרֵד**—“to sing”. Ba takes it from **שָׁוֹר**—“to see”, and reads **מִאָשָׁר** as **אָשָׁר**—“beyond what men have seen”.

25. **כל אדם**—“mankind”, par. to **אנוש**—“mortal man”.

(1) ב refers to פעל, vs 24.

26. **שְׁנִיא**—an Aramaism; cf. 37:23, used only of God.

—**נְדֻעַ**—S. **נְדַעַת**. **וְלֹא נְדֻעַ**—circumstantial clause—“unknowable”, par. to **חַקָּר**—**וְלֹא חַקָּר**—“unsearchable”.

dropped out through confusion with 27. ס—נטפי מים. **נטפים מים** (so Du, Gr). Read מים.

—**זָקָן**—read **זָקָק** root **זָקָק** or **זָקָן**—NH “to bind”; cf. **זָקָרְבָּם**—“fetters”, also S **זָקָרְבָּם**, Aram and Eth.—cognates for

(wine) skins. Hence, here we have the idea of binding up water for the raincloud, or perhaps of bottling it up.

27. **לְאָרוֹן**—Gr and Du **מִאָרוֹן**—“from his mist”, root **לָאָרַן**, cf. A אָרוֹן “vapour”, Ass. *edu* “flood”; cf. Gn 2:6. Either meaning is possible here. “He bindeth up (bottleth up) the rain for his flood”; i.e. “His downpour of rain”, or “for His misty cloud”.

28. **רַב**—“many”, better read **לְרַב**—“abundantly”; cf. Neh 9:25, Zech 14:14, Job 26:3(?)

29. Bu omits. Gr notes the difficulty.

**אָפָּה אָמָּה**—cf. S **מַסְהָה**, V Si, Du **מַיִם**. Better follow S and read **וּמַיִם**.

(b) is more difficult. Be follows G *ισότητα* and considers **תְּשָׁאֹות** to be a form of **שָׁוָה**. However, the line is short, and this does not help. We may consider **תְּשָׁאֹות** to be from **שָׁזָן** and to mean “a noise” or “an uproar”; cf. Zech 4:7, Jb 39:7, Is 22:2. Ba reads **תְּשָׁאֹות**—“upliftings” or **מִשְׁאֹות**—“the risings of the cloud-masses”.

**סְכָנוֹן**—the dwelling place of God; cf. Ps 18:12.

Begin (b) **מֵי יְדֵעַ**, as a par. to (a).

30. **אָרוֹן**—Bu omits. T, G, Θ **מִתְּהָאָרָן** a transliteration; hence read **אָרוֹן** as in vs 28 (so Gr, Du, Str).

**שְׁדֵשִׁי הַיּוֹם**—is an extraordinary phrase for this place. Du and Gr suggest **רְאֵשִׁי הַרִּים** which gives a good sense. Ba reads **הַזָּרֶשׁ עַב עַלְיָ אֹור וְשָׁמֵשׁ בְּעֵנֶן כְּסָה**—“So he spreadeth the cloud masses over the light, and the sun with clouds he covereth”.

31. **יִדְיָן**—Clouds of rain are not meant to judge, but to give people food. Read **יִתְן אֲכָל** as a par. to **יִתְן יְזֹון**; cf. Jer 5:8, where the Hoph. is found, and **מִזְוֹן** in Dn 4:9.

**לְכָל בָּשָׂר = לְמִכְבֵּיד**—“abundantly”. Ba reads **לְכָל בָּשָׂר**—“to all flesh”.

32. Gr treats **אֹור** as an acc. of means, “with light”. Du reads **אֹור עַל כִּפְרַיְמָלְהָאֹור** as the subj. of **כְּסָה**: perhaps read **עַל כְּפָרְמָכְנָם הָאֹור**. However, if we read **אֹור** as a direct acc. we get a good meaning. God keeps his light covered, in his power, until he wishes to use it.

**במִפְגָע**—read, **במִפְגָע**, cf. 7:20, (so Du, Gr, Bu, Be).  
**וַיַּצְא** **עַל** **וָלָה**—“he lays a charge upon it to go against a mark”.

33. Bu reads for (b) **מִקְנָא אֲפָעָה עַל** **וָלָה**—“Es gibt Kunde von ihm sein Grollen, schürt' den Zorn gegen den Frevel”. Gr has a most ingenious rendering—**גִּיד** **זָעַם** **וַיַּחֲחָה אֲפָעָה עַל** **עַל** **עַל** **הָה**—but it is much too far from M to be certain. Du follows Bu for (b) but seems to read for (a) **גִּיד** **יִנְחַדְהוּ** **עַל** **רָעָה**—“Es meldet ihn an sein Kriegeruf aneifernd den Zorn gegen den Frevel”.

**רָעָה**—“cattle” are certainly out of place here, and a thunderstorm is what is being discussed. Hence transpose **רָעָם** **מ** and read **רָעָם**—“His thunder telleth concerning Him”.

**עַל** **וָלָה**—Gra has shown that **עַל** **וָלָה** may be equal to **S 38:1**, or **NH** **עַל** **וָלָה** which is a good par. to **רָעָם**; hence read **עַל** **וָלָה**—“his whirlwind”. Be looks for a par. of **גִּיד** in **גִּיד**, and reads **קָרָא**.

**אֲפָח**—place before **קָרָא**, and understand **עַל**. Ba takes **נָגַד** from the Aram. **יִגְיד**—“to spread, or draw out”, and reads **יִגְיד** **עַל** **יוֹרֵה** **מָקוֹם** **אַחֲל** **עַל** **וָלָה**—“He spreadeth over it a curtain, the place of the tent of the storm”.

### CHAPTER XXXVII

וְלֹבִי יִתְרֵר מִמְקוֹמוֹ.  
 וְהַגָּה מִפְזִין יֵצֵא.  
 וְאוֹרוֹ עַל פְּנִפּוֹת הָאָרֶץ.  
 יְרֻעָם בְּכָל נָאוֹנוֹ.  
 כִּי יִשְׁמַע קָלוֹ.  
 עֲשֵׂה גְּדוּלֹות וְלֹא נְדֹעַ.  
 לְגַשֵּׁם וּמַטֵּר עָזָז.  
 לְדֹעַת פָּלָא-אָנוֹשׁ מַעֲשָׂהוֹ.  
 וּבְמַעֲוָנָתָה תְּשִׁפּוֹן.  
 וּמְמוּזִים (תָּאַתָּה) קָרָה.

1. **אֲפָלָזָת יְהֹרֵד קָרָבִי**
2. **שָׁמַע בְּרָנוֹ קָלוֹ**
3. **תְּחַת-כָּל-הַשָּׁמַיִם יְשָׁרָדוֹ**
4. **אֲחָרֵיו יִשְׁאָג קָלוֹ**
5. **וְלֹא יִעַפֵּב רָעָם**
6. **יְרָאָנוֹ אֶל נְפָלָות**
7. **פִּי לְשָׁלֵג יִאַמֵּד הוּא אָרֶץ**
8. **בִּידֵוֹ פָּלָא-אָרֶם יְחִתּוּם**
9. **וְתָבָא חַזָּה בְּמַוְאָרֶב**
10. **מִן-הַחֲדָר תָּבוֹא סְוִפהָ**

וְרֹחֶב מִים בָּמוֹצָק.  
 יְפִיעַ עַנְּנוּ אֲרוֹן.  
 מְתַהֲפֵךְ בְּתַחְבּוֹלָתוֹ.  
 עַל־פְּנֵי־תָּבֵל אֶרְצָנוּ.  
 אִם לְחַפֵּד יִמְצָאֶהוּ.  
 וְהַתְּבֹונָן נְפָלוֹתָאָל.  
 וְהַיּוֹעַ אֹור עַנְּנוּ.  
 חֹקִים כְּרָאִי מוֹצָק.  
 מְבֵיאִי חָמִים מְדֻרּוֹם.  
 בְּהֵיר הָוָא בְּשַׁחֲקִים.  
 מַצְפָּנוּ וְהַרְּיָתָה.  
 וְלֹא נָעַרְצֵי מְפַנֵּי־חַשָּׁר.  
 אִם יַאֲמֵר־אִישׁ פִּי־בְּלָע.  
 שְׁדֵי לֹא מַצְאָנָהוּ.  
 וּרְבָּי־צְדָקָה לֹא יַעֲנָה.  
 לֹו יְרָאוּ כְּלִ-חַכְמִיְּלָב.

1. **הַלָּא** — **אֲפָ** — Du — **לְבִי**. **הַלָּא** — **אֲפָ** — Du reads **לְבִד**, but not necessary. Ba reads **אֲפָ-לְזָאת** — **אֲפָ**. **בְּפֶלְצָות** — is an emphatic particle used to begin a new thought.  
 (b) is short. Gr suggests that a word like **לְבִי** has dropped from (a). Hence read **לְבִי** with (b).  
 — **יִתְּהָ** — A *natala* “to shiver”, or “to tremble”; hence “to move with fear”.

2. **שְׁמַעַן** — S **שְׁמַעַן** — **שְׁמַעַן**, G *äkove*; also cf. sing. **הַשְׁמֵר** of 36:31; hence read **שְׁמַעַן** (so Du). Omit **שְׁמַעַן** as a variant (so Gr).

3. **שְׁרָא** — root **שְׁרָה**; cf. Aram. **שְׁרָא**, S *surru* “to loose”, Ass. *surru* — “to open”, “disclose”, hence here “to let free”, or “send out”. A Pi. form of the word occurs in Jer 15:11, where it is dubious.

10. **מְנַשְּׁמַת־אֵל יְתּוֹקָרָה**  
 11. **אֲפָ-בְּרִי יִטְרָח עַב**  
 12. **הָוָא מְסֻובָּב מְסֻבָּב**  
**לְפָעַלְוּ כְּלִ-אֲשֶׁר יִצְחֹחַ**  
 13. **אִם לְשִׁבְט אִם לְעַדְעַז**  
 14. **הָאוֹנָה זֹאת אִוּב**  
 15. **הַתְּדֹעַ בְּשָׁוּם־אֱלֹהָה עַמוֹּד**  
 16. **הַתְּבִין עַל־מְפַרְשִׁי־עַב**  
 21. **וְעַתָּה לֹא רָאוּ אֹור**  
 22. **רוֹחַ עַבְרָה וּפְתַחְרָם**  
 19. **הַוְדִיעָנִי מַה־נָּאָמַר לֵוֹ**  
 20. **הַיְסָפְּרִי־לֵוֹ כִּי אֲדָפָר**  
 22. **אֱלֹהָה לֹא נָרְאָה הָדוֹד**  
**שְׁנִיאָרָכָה וּמִשְׁפָּט**  
**לְכָן יְרָאָהוּ אָנָשִׁים**

כָּנָפֹת הָאָרֶץ—cf. 38:13, Is 11:12, Ez 7:2.

תְּחִתָּת כָּל הַשָּׁמִים  
cf. Dn 9:12.

4. וְקֹלוֹ—read קֹלוֹ omitted because of confusion with  
(so Bi, Bu, Be, Du). יְרֻעָם

יְרֻעָם—jussive in form.

יְעַכְּבָם—must be a denominative of עַכְּבָה, otherwise unknown. Since Aramaic words are so prevalent in Job, we may consider that he uses one here. T reads יְעַכְּבָנוּן; hence read יְעַכְּבָב, a good NH word. As the line stands it is too short, and doubtless a word has dropped. The theme of the vs is “thunderings”, and we conclude that the missing word is similar. Bu, Str and Gr read ברקִים as obj. of עַכְּבָב. However, I consider that רָעָמוֹ is more in harmony. Cf. G *avtauλλάξει aύτούς* or יְעַבְּרָם עַמְּךָ; hence I would suppose that the text used by G read יְעַבְּרָם רָעָם, the בּ had been dropped from their MS.

—כִּי Du and Gr read מִפְנֵי m.c. but unnecessary.

5. יְרֻעָם אֵל בְּקֹלוֹ—seems to be a variant of 4a; at least its present form has been influenced by 4a. קֹלוֹ is a ditto. from vs 4. יְרֻעָם was read with קֹלוֹ. It is better to follow Du and read יְרָאָנוּ. Gr omits the entire phrase, and following vs 5:9 reads... עָשָׂה נְפָלָות וְאֵין חֶקְרָה נְדוּלָות וְלֹא—this may be right but it seems rather violent.

6. הַזֹּא—Gr and Bu read רָוָה, but cf. V discendat in terram; cf. A *הַרְוָה* S *לְרָוָה* “precipice”, with which we may compare הַזֹּא—“misfortune”. This should give us a good sense. Another good suggestion is that הַזֹּא אָרֶץ should be read הַאֶצֶּר—“be stored up”. This has the advantage in that it makes the line shorter.

לְשָׁלֹג וְגַשְׁמָה—read לְשָׁלֹג as a par. to גַּשְׁמָה.

וְגַשְׁמָה מְטֻרוֹת—is not in S. Hence omit as a variant.

עַזְוָן—par. to הַזֹּא; hence read impv. עַזְוָן. Du reads תַּעֲזֹז תְּ in the previous word. Gr, Be, Hfm, Bu read עַרְפּוֹ—“drop down”.

7. בְּעֵד בְּיַד—Du, Be read בְּעֵד. Gr retains בְּיַד as more expressive. Better בְּיַדְוֹ and refer it to the storm of vs 6 “by its power”.

חֲתָם—Ph, NH, Aram.—“to seal up” or “shut up” as in 24:16. —**חֲתָמוּ לָמוּ**—“they shut themselves up”. Hence, “By the power of the rain He shuts up (keeps in doors) all men”.

**לְדֹעַת כָּל אָנָשִׁי מַעֲשָׂהוּ**—*V* ut noverint singuli opera sua, *G* ἵνα γνῷ πᾶς ἀωθρωπος τὴν ἑαυτοῦ ἀσθένειαν, *Di* **כָּל אָנָשִׁים** (so Du, Be, Bu, Ba). *Ba* transposes **יָד מַעֲשָׂה** and **יָד**.

8. **בְּמֹאָרָב**—*Ba* reads **בְּמֹאָרָב**.

9. **חַדְרָתָבוֹא**—*Bu* reads **חַדְרָתָמָן** for **חַדְרָתָמָן**. *Be* inserts **חַדְרָתָבוֹא** for **חַדְרָתָמָן**; cf. 9:9. **חַדְרָתָבוֹא** means “chamber”; cf. punic **חַדְרָתָבוֹא**; *A* “the apartments for women”. The author is simply following the old idea that winds, hail, rains, etc. are stored up in their peculiar chambers.

**מַזְוִירִים**—“the scatterers” *G* ἀκρωτηρίων for ἀρκτώα, *V* Arcturo. Hence a Northern constellation, then a name for the North. This makes a poor par. to **חַדְרָתָבוֹא**. The word is probably a corruption of **מַמְזִוִּים**—“store houses”; cf. **מַזְוִירִים**—“a vault for corn” Ps 144:13 (so *Gr*, *Du*, *Bu*).

(b) is short, so *Ba* inserts **הַאֲתָה** as a par. to **תְּבוֹא**.

10. **וַתִּיחַב יְהֹוָה**—cf. *T*, *S* **וַתִּיחַב יְהֹוָה**; hence read **וַתִּיחַב יְהֹוָה**.

**נִשְׁמָת אֵל**—a synonym for a “storm” (so *Ba*).

11. **רֹהָה**—root **רֹהָה**—“to saturate”; cf. *S* **רֹהָה**, *A* **רֹהָה**. It is of the same form as **עֵי**, and therefore expresses the idea of “moisture”. *S* reads **בָּרָק**, *Du* **בָּרָק**, *Gr* and *Ba* **בָּרָק**. *Pere Dhorme* of the École de Bible, Jerusalem, makes the interesting suggestion that the word **בָּרָק** is borrowed from the *G* Βορέας “North Wind”. In that case **בָּרָק** would be subject to **יְתִרְיחָה**. However, **רֹהָה** gives a good sense.

**יְתִרְיחָה**—root **יְתִרְיחָה**—NH “to trouble oneself”, Aram. *Aph*.—“to load”; also cf. *A* **לְרֹחֶם** “to throw”. It occurs in OT only here. *Be* reads **בָּרָק יְתִרְיחָה עַב**—“Yea, the cloud casteth forth lightnings”. *S* reads differently, but **עַב** is considered the subject as **עַנְנָה** in (b); therefore I read **יְתִרְיחָה עַב** with an intransitive sense. “The thick cloud is laden with moisture”.

**עַנְן אָוֹרֶן**—Point with Bu, Gr, Be **עַנְן**; cf. V Nubes spar-gunt lumen.

**אָדוֹן**—cf. T **מִתְרִיךְ**—**אָדוֹן**, a better par. to **רַי**.

**עַב**—originally meant “thickness” and then came to be used of thickening atmosphere, and then “clouds”. **עַנְן** is the usual word for cloud. Here an atmospheric phenomenon may be described. Elihu has noted the atmosphere thickening (**עַב**) as the moisture is collected, and then by a change of temperature the clouds (**עַנְן**) were formed, which congealed and scattered their rain.

12. (a) is short.

**יְתַהַלֵּךְ מִסְבָּב**—an adv. acc. Bu reads **מִסְבָּב** and inserts **מִסְבָּב** after it (so Gr). Ley and Du insert the same word after **מִתְהַפֵּךְ**. Be reads **יְסַבֵּב** in (a). **יְתַהַלֵּךְ** may have been omitted because of its similarity to **מִתְהַפֵּךְ**, or **יְסַבֵּב** because of its similarity to **מִסְבָּב** or **מִסְבָּבָת**. However **מִסְבָּב שָׁמִים מִתְהַפֵּךְ**. Ba reads **מִסְבָּב** is a better par. to **מִתְהַפֵּךְ**. Ba reads **מִסְבָּב**.

**בְּתַחְבּוֹלָתָו = בְּתַחְבּוֹלָתָו**.

**לְפָעֵלִים**—begins a new verse. Gr takes the suff. **ם** to refer to the flashes of lightning. Bu reads **מִכְלָא** **אֲשֶׁר** **יִצְוֹהוּ** **פָעֵל**. I consider that **פָעֵל** refers to (a).

**יִצְוֹהוּ יְצָוָם**—read to agree with **הָוֹא** of vs 11 (so Be, Bu).

**אָרֶצָה**—S, A, G **אָרֶצָוּ**, which read. V reads “voluntas” par. to **תַחְבּוֹלָתָו**; hence Du reads **כְּרָצָנוּ**. However, cf. Prov 1:31 **תַּבְלִ אָרֶצָוּ**.

13. **רְזִיאָה וְלִמְאַרְבָּה אֶם לְאָרֶצָוּ**—Gr, Du read **רְזִיאָה וְלִמְאַרְבָּה אֶם לְאָרֶצָוּ**; cf T **רְזִיאָה וְלִמְאַרְבָּה אֶם לְאָרֶצָוּ**. This verse in T is quite illuminating, “Whether a rain of vengeance in the sea and in the desert, whether a violent shower in the trees of the mountains and hills, or a quiet rain of mercy in the fields of fruit and vines, it fully supplied it”. We might at least follow the suggestion of the above, which is a paraphrase of M and read **רְדוֹן** or better **עַדְן** which is nearer the M, and may have become confused with **אָרֶצָוּ** of vs 12.

**שְׁבָט**—occurs also in 9:34, 21:9 with the idea of “a rod of correction”, hence “discipline” (so Prov 10:13, 13:24, 22:8).

**וַיַּמְצָא**—as in 34:2 Hiph. “to cause to find”, then “to befall”, or “overtake”. Perhaps read **וַיַּצְאָה**.

14. **עִמָּךְ**—Bu reads with (b); Du with (a); Gr, Ba would omit m.c. A scribe probably transferred it to this line from vs 15.

15. **בְּשָׁוֹם אֱלֹהִים עַלְיָהִם**—cf. G ὅτι δὲ Θεῖς ἔθετο ἔργα αὐτοῦ. G evidently read פָּעַלְוִי from (וְהַעֲלִים) אֱלֹהִים (so Du, Gr). Bu omits the line. If G is right must take on the meaning “ordinating” or “appointing” his works. Directly above **עַלְיָהִם** in vs 14 we have **עִמָּךְ** which is evidently out of place. In vs 15 T reads נִזְרָהָה—“orderly arrangement”, **עַמּוֹד** would be “something stood up” or “placed”; hence as T reads “set in order”. **עַלְיָהִם** was therefore introduced by the scribe to fill up the blank left by the removal of **עַמּוֹד** which became **עִמָּךְ** in vs 14. The writer may have in mind the idea of the pillar of cloud in Ex 13:21 בְּעַמּוֹד עַנְנָה לְנַחֲתָה בְּעַמּוֹד אַשְׁלֵחָה אֶלְחָאֵר לְהָמָם. Cf. this with **בְּעַמּוֹד עַבְלָה** .... This may be a Targumic comment on vs 16.

**שָׁוֹם יִפְעַע**—Hiph. inf. cons. of **שָׁוֹם**.

Order of vss 16-24. Du reads 16, 17, 19, 20, 18, 21ac, 22a, 21b, 22b, 23a, 23bc, 24. Bu omits 16, and reads 17, 18, 19, etc. Gr reads M order. I am of the opinion that 16, 17, 21, 22a go together to make up a complete description of a sirocco. Therefore since vs 18 comprises one of the ironical questions of Job, I would remove it from its present position where it interrupts the context, and place it after vs 15. Vss 19 and 20 should follow vs 22a, because they seem to contain a climax to the ironical questions. Then follows vss 23b, 23, 24.

18. **תְּرִקְעַ**—an interrogative without a particle; cf. Gn 27:24, and 1 Sa 11:12—**שֶׁאָוֶל יָמֵלֶךְ עַלְלֵינוּ**—“Shall Saul reign over us”? Also cf. colloquial Arabic, which uses no particle. **רִקְעַ**—is used generally in the Kal “to stamp with the feet”, “crush”, “pound out” Ez 6:11, 2 Sa 22:43.

**שְׁחַקִּים**—root **שְׁחַק**, cf. S *אֶשְׁחַק* “to rub away”, “to wear away”, hence “dust”, “clouds”, then “sky”. It is used as a par. to **שְׁמַיִם** in Dt 33:26, Is 45:8, Jb 35:5, 38:37. The fact that **רִקְעַ**—“to pound out” (cf. Gn 1:6) is

used with it would indicate that the sky was meant rather than clouds. It is also worthy of note that S translates it by حمَدٌ; hence a strong firmament, rather than "feathery clouds".

16. הַהְרָעַ אֶל—is an unusual combination. Gr takes עַ as a ditto, from הַהְרָעַ, and הַ introducing its object. Bu omits the line. The fact that the same word begins vs 15 makes it appear suspicious. G reads a different word. In vs 15 it reads אָדָה = עַידָה, and in vs 16b ἐπισταμαι. In vss 14:21; 38:29 h Gas used ἐπισταμαι to translate בֵין. Also cf. 36:29. בֵין can be followed by עַ; cf. Dn 11:39, 27.

מִפְלָשִׁי—only here. Gr retains it as more picturesque. It has a cognate in פְלָשָׁה, but the word is doubtful. Cf. 36:29 where we have nearly the same phrase as above reconstructed. הַ has entered under the influence of מִפְלָאוֹת.

עַב הַעֲנָן—In Ex 19:19 we find the phrase עַב הַעֲנָן—"dark clouds" from root עַב עֲנָב—"to be thick", then "dark". A עַב means "to set" of the sun; from the idea of absence, hence "invisibility", "darkness". Parallel to the stem עַב is עַמְבָד—"a cloud", from the idea of "thickness", for the word also means "the thickness of a tree". The original idea was probably "thickness", then "opaqueness" —"darkness". Hence we have here not so much the idea of scattering of clouds, but rather of a general thickening of the atmosphere, spreading over the whole sky, giving the sky a dull, heavy appearance.

נִפְלָאוֹת—may possibly have been meant for מִפְלָאוֹת, but נִ and מִ are seldom confused by scribes. This correction, favored by some, is hardly probable. It is however likely that the present text is due to a confusion of the word to be read here with נִפְלָאוֹת in vs 14. We require some word meaning "to bring". Du reads מִרְעָם תְּהֻום מִרְעָם—"that pours down a deluge of thunder". I would suggest מִבְיאָה. Its present form may be explained as follows: בְ and בָ could have become confused quite easily. Then since the word has become meaningless, the next scribe attempted to rectify it by changing יְ to הַ, or perhaps by inserting הַ

between the בָּ and יְ. This gave the idea of "doing wonderfully". Finally the יְ dropped out. The הָ was inserted later by ditto. from the following word.

תָּמִים דָּעִים—is very peculiar, and if our preceding suggestions are tenable, quite out of place. Du's מְרֻעָם is a desperate attempt to make the best of a difficult phrase. The expression "perfect in knowledge" is not an ordinary appellation for God among the Hebrews and was doubtlessly influenced by תָּמִים דָּעָת in vs 36:4, to which Ba emends it. We should note, however, that vs 17 which describes the effect of a hot wind begins with אָשָׁר which connects it closely with the preceding verse. The similarity between תָּמִים and תָּמִים דָּעִים is striking, and leads me to conclude that תָּמִים was read here originally. תָּמִים דָּעִים is written directly above מְדֻרּוֹם, and seems to be a vertical ditto. of it. In Old Hebrew רָ and עָ could have been confused quite easily. And the מָ omitted by haplography because of the חָמִים in חָמִים מְדֻרּוֹם, a very logical phrase.

### 17. אָשָׁר בְּגִדֵּךְ חָמִים הַשִּׁים אֶת מְדֻרּוֹם

אָשָׁר בְּגִדֵּךְ—Gr connects the pro. suff. with אָשָׁר, "Thou whose garment". Du treats it as a conj.—"what time thy garments".

בְּהַשְׁקֵט—"to show quietness". This is possible, but it is not a good par. to (a). Better read הַשִּׁים שְׁלָק from the root שְׁלָק (Is 44:15). "When the land was hot from the South". The fact that the verse begins with a relative, and that it explains the preceding verse, coupled with the fact that it is very commonplace, leads me to conclude that the entire verse is an explanatory gloss on vs 16.

גָּדוֹם—root unknown, S גָּדוֹם, G Δαρωμας, a name for South Palestine, and became known in Hebrew as a general name for the South. It occurs in Ez and Ecc.

21. רָאוּ—Bu reads the verse directly after 20 emending to רָאנוּ.

בְּהִיר—Du reads 21b, "hell leuchtet er an Himmel". Cf. S הִיר root בְּהִיר—"to gleam", "glisten". A case of antiphrasis like nekar—"stranger", and makkir—"acquaintance".

**בָּהִיר** occurs only here, but a cognate form is found in Lev 13:2 where it means a “white spot”—hence we have a progression —**בָּהִר**—“to glisten”, —**בָּהִרְתָּ**—“a spot”, —**בָּהִירְתָּ**—“darkened”.

**שְׁחִקִּים**—as in vs 18 “sky” (so Gr, Bu).

22. **זָהָב**—Delitzsch points out that the source of gold for the ancients was in the North, and refers to Herodotus and Pliny, to prove his point. He also argues that the North was the source of gold for the ancient Semites in his “Wo LAG DAS PARADIES”, and refers to iiR, 11a. But gold is absolutely foreign to the context. It is more probable that **זָהָר** originally stood here, and that owing to the misplacing of the line, difficulty of exegesis arose, and the word was corrupted to **זָהָב**. The scribe evidently thought of the North as the proverbial place of gold.

19. **הָדִיעָנוּ**—**הָדִיעָנוּ**, A **אָדִיעָנוּ**, G **διδαξόν** με; hence read **הָדִיעָנוּ** (so Gr, Du, Be).

**מַלְיָן** **נָעַרְךָ**—Gr understands (32:14). Du reads it with **לֹא** certainly means “death” a par. to **מִפְנֵי הַשְׁךָ**. **וְלֹא נָעַרְצָ**; hence read **וְ** was dropped because of confusion with **לֹא**. This gives an excellent sense and can be used before **מִפְנֵי**. Cf. Dt 7:21, 20:3, 31:6.

20. **אָדָּבָר**—**אָמָּר** ; read par. to **יָאָמָּר**.

**בְּלֹעַ**—“to swallow up”; a figurative expression for “annihilation”. Du reads **הַיּוֹסֵף** for **הַיּוֹסֵף**, and gives **בְּלֹעַ** the meaning of **לְלֹא**.

**הָוֶד נָרְאָה נָרְאָה הָוֶד**—Gr and Bu read **הָוֶד**. Read **לֹא** for **לְלֹא**, and transpose after **אֱלֹהָה**, and read **הָוֶדוֹ** for **הָוֶד**.

**רַב**—better to read **רַב**.

**שְׁנִיא כָּחַ וּרְבָּהָרָה**—Gr reads **לֹא יַעֲתֵה** for **לֹא יַעֲתֵה**. Bu reads **צְדִיק צְדִקָּה מִשְׁפָט** **לֹא יַעֲתֵה**. Du reads the same but omits **צְדִיק**.

24. **לֹא יְדַחֵל** **לֹא יַרְאָה**—read **לֹא יַרְאָה**; cf. T **לֹא יַרְאָה**, S **οὐδὲν**, G **φοβηθήσονται δὲ αὐτόν**. This makes a good par. to (a), and makes an excellent place for Jahweh to begin His speech.

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